

VOLUME XIV.

THE  
RELIGIOUS MONITOR,

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Westminster Confession of Faith,  
AND CATECHISMS OF THE CHURCH OF ENGLAND,

AND WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

REV. JAMES MARTIN, EDITOR AND PROPRIETOR.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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JANUARY, 1838.

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ART. I. *Assurance.*

(Concluded from Page 308.)

III. This assurance is strengthened by Christian experience.

That Christian assurance is of different degrees of strength, and admits of increase, is plain from the language of Scripture respecting it. There is an "assurance," and a "full assurance" yea, "all riches of the full assurance." Those who plead that assurance is a simple idea, incapable of increase or diminution, not only contradict the Scripture, and the experience of the saints, but the common feelings of mankind, as expressed in all languages. The degree of assurance is greater in some than in others, and greater in the same individual at one time than at another. The hopes of the Christian are sometimes very lively and strong at the time of his conversion, and become afterwards fainter and more unsteady. Hence the apostle exhorts the believing Hebrews to "hold fast the beginning of their confidence and the rejoicing of their hope unto the end," and warns them against "casting away their confidence." But, generally speaking, this assurance is progressive, and is enjoyed by the Christian in the highest degree at the end of his course, when it has been confirmed by long experience.

By Christian experience, I refer here immediately to the proofs which the believer has derived from his own experience of the grace, power, and faithfulness of God in Christ. These are manifold, and always increasing. Every instance in which a Christian has been enabled to perform a duty, to surmount a difficulty, to resist a temptation, to mortify a corruption, or support an affliction, tends to increase his assurance. In this sense the apostle says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." He had mentioned before as one of the fruits of justification, that believers "rejoiced in hope of the glory of God." But it might be asked, did not the heavy affliction which they suffered, damp their hope? No, says he; on the contrary, it is confirmed by the consolations poured into their hearts,

by which they are "strengthened unto all patience and long suffering with joyfulness." In a similar strain, he desires the Philippians to take encouragement from the firm and undaunted manner in which they had adhered to Christianity. It is to you, he says, "a token of salvation, and that of God; for unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Christian experience is often appealed to as a proof of the genuineness of our faith and hope; and it is so. But there is another light in which it is often presented in Scripture, and that is, as a proof and confirmation of the divine word and promise, and consequently an encouragement to the believer to trust in it with a firmer and more unhesitating assurance. In this way we find David frequently improving his experience:—"The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth." (Ps. xxviii. 7.) This is the burden of the 71st Psalm, which begins with a profession of confident hope in God:—"In thee, O Lord do I trust;" and he takes encouragement from the protection and kindness which he had experienced from his earliest years, "for thou art my hope, O Lord my God; thou art my trust from my youth; by thee have I been holden up from the womb." Thus encouraged, he adds, "I will hope continually, and will yet praise thee more and more. Thou who hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." And yet his hope rested properly on the goodness and power of God as pledged by his faithful word: and therefore he says, "I will praise thee, even thy truth, O my God," or, as he expresses himself in another Psalm, "Remember the word unto thy servant, upon which thou hast caused me to hope: this is my comfort in my affliction; for thy word hath quickened me." (Ps. cxix. 49.) We find the apostle of the Gentiles encouraging himself in the same way:—"We trust not in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." (2 Cor. i. 9.) "The Lord stood with me, and strengthened me; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (2 Tim. iv. 17.) And the same high ground of consolation he presents to those in whom he had seen the fruits of the gospel:—"GOD IS FAITHFUL, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. i. 9.) The experience of God's people, therefore, though not the ground of their assurance, cannot fail to strengthen it.

There is one view in which the inhabitation of the Spirit, including all his operations in the hearts of believers, is represented in Scripture, which contributes greatly to their comfort and assurance. He is called "the earnest of the heavenly inheritance," and his operations are called its "first fruits." As the first fruits offered unto God and sanctified, were to the Israelites an assurance of the full harvest, so the fruits of the Spirit are to the believer an assurance of eternal life. "Ourselves also which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If a man of character promise us an inheritance, we trust him; but if he gives us, not only a token and pledge, but an earnest, by putting us in possession of a valuable part of the gift, our confidence in him, and our expectation of the complete enjoyment of the property, is greatly in-

creased. The application of this to the subject before us cannot be better expressed than in the words of the apostle to the Ephesians:—“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.”

IV. This persuasion will stand the severest test.

It is easy to make use of great swelling words in talking of our Christian assurance. It is not difficult to indulge a confident persuasion of eternal happiness in the time of health and prosperity, when the evil day is far away from us. It is otherwise when the wind of temptation blows, and all the waves and billows of affliction go over us. The confidence of many is as easily shaken as that of the Psalmist was: “In my prosperity I said, I shall never be moved. Lord by thy favor thou hast made my mountain to stand strong ; thou didst hide thy face, and I was troubled.” (Ps. xxx. 6, 7.) When God’s dispensations wear a frowning aspect, when his Providence seems to fight against his promises, then comes the trial of the genuineness and strength of our confidence. If genuine, it will come out of the furnace like gold which has stood the fire, and receive the stamp of heaven. Such was the confidence of Job, when he said, “Though he slay me, yet will I trust in him.” (Job, xiii. 15.) And such was that of our apostle: “For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed.”

To the Christian himself, these trials are useful in ascertaining the strength of his faith. “If thou faint in the day of adversity, thy strength is small.” (Prov. xxiv. 10.) There is a difference between the real and the relative strength of assurance. A person may be ready to sink under a burden which has been laid on him, and yet his strength is not less than it was when he was a little before walking erect and at his ease. To recur to the metaphor formerly employed,—if a report is circulated that the person with whom you have deposited your property has become insolvent or unfaithful, and you should be thrown into distress by this intelligence, your confidence in him is not really less than it was; but it is subjected to a greater trial, and has to conflict with considerations not formerly placed in your view. Hence the twofold use of such trials:—they show us that our faith is not so vigorous as we may have presumed it to be; and if it stand the test, it comes out purer and stronger than ever. Steady and firm as the basis on which it is built, true Christian confidence will bear the severest test which can be applied to it; not only of afflictions, but death itself, in its most terrible forms. Then instead of sinking, it rises to the full assurance of hope. “Nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

V. This persuasion exerts a powerful and extensive influence on the Christian life. Assurance of God’s love, peace of conscience, and joy in the Holy Ghost, are closely connected with increase of grace and perseverance therein to the end. Those who enjoy peace with God, and rejoice in hope of his glory, have little or no cause to dread earthly evils, and may glory in tribulations. Nothing tends more to inspire the soul with unshaken fortitude and heroic courage, than a persuasion that our final salvation is sure under the management of Christ. When

the men of Ai looked behind them, and saw their city, in which were their wives and children and treasures, enveloped in flames, "they had no power to flee this way or that way," (Joshua, viii. 20.) and became an easy prey to the children of Israel. On the other hand, when soldiers know that all that is valuable and dear to them is secured in a fortified place, they will go forth with undaunted resolution to face the enemy. "What shall we say to these things? If God be for us, who can be against us?" Besides, this assurance has also a powerful influence in stimulating the believer to make progress in holiness. Were it to rise at once to its greatest height, or were the attainment of it independent of the use of means, there would be a specious pretext for saying that it is unfavorable to holiness. But this is far from being the case. Instead of relaxing diligence, or inducing sloth, a lively hope of salvation has, on the contrary, a powerful tendency to animate the Christian to the most vigorous exertions and the most patient enduring. "We desire that every one of you do show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises." It is not an assurance that they shall be happy without being holy, nor is it an assurance that they shall be made holy without the use of means. Paul lived in the full and blessed assurance of faith; and what a life of disinterested, holy, self-denying and persevering activity did he lead, spending and being spent for Christ and the souls of men! "He that hath this hope in him, purifieth himself even as Christ is pure." In fine, this persuasion must exert a pervading influence over the whole life of the Christian, for it engages and fills all the affections. "Where your treasure is, there will your heart be also." Those who have committed their souls to Christ, will be frequently looking to the place where he is; "their conversation," their citizenship and their traffic, "is in heaven;" they will live under "the powers of the world to come." "Set your affection on things above, not on things on earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth."

From this subject, let us learn, in the first place, that one article of the faith once delivered to the saints for which we are to contend is, that a Christian may attain a satisfying and full assurance of his final salvation. It is impossible to look attentively into the Scriptures without finding it written there in most distinct characters. The contrary doctrine not only contradicts the experience of the saints,—it strikes directly against the scheme of grace revealed by the gospel, is irreconcilable with the perfection of the atonement, and can be maintained only on the supposition of the Arminian tenet, that eternal life, instead of being the gift of God through Christ, is the pactional wages of an obedience persevered in till death. Christians are bound to seek assurance—it is their infirmity—their sin, and not merely their misfortune, that they do not attain it.

2. We may learn from this subject to avoid extremes on this doctrine. Assurance is of two kinds, which have been designed the assurance of faith and the assurance of sense. The former is direct, the latter indirect. The former is founded on the testimony of God, the latter on experience. The object of the former is entirely without us, the object of the latter is chiefly within us. "God hath spoken in his holiness, I will rejoice," is the language of the former; "We are his

"workmanship created anew in Christ Jesus," is the language of the latter. When a man gives me his promissory note, I have the assurance of faith; when he gives me a pledge, or pays the interest regularly, or advances the principal sum by instalments, I have the assurance of sense. They are perfectly consistent with one another, may exist in the soul at the same time, and their combination carries assurance to the highest point.

Those who deny the assurance of faith appear to labor under a mistake both as to the gospel and as to believing. The gospel does not consist of general doctrine merely, but also of promises indefinitely proposed to all who hear it, to be enjoyed, not on the condition of believing, but in the way of believing. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—"I will sprinkle clean water upon you, and ye shall be clean."—"I will put my laws into their mind, and write them in their hearts."—"Behold, I bring you glad tidings of great joy, which shall be to all people." Can a person believe these promises, truly and with understanding, without having some assurance of the blessings promised? There appears also to be a mistake as to the nature of faith and the place which it holds in the application of redemption. It is a trusting in Christ, a relying upon him for salvation upon the ground of the divine testimony respecting him; and does not this always imply some degree of assurance or confidence? When we refer, in the way of illustration, to a drowning man trusting himself to the rope which is thrown to him, or to a person who confides in him, to whom he has intrusted his property, we are told, that the former must first lay hold of the rope before he can trust to be saved by it, and the latter must commit his property to the depository before he can entertain a persuasion of its security. But the mistake lies here, that in the cases referred to there are two acts, a bodily and a mental; whereas in the case under our consideration there is but one, which serves both purposes. Faith at once lays hold of Christ and is persuaded of safety by him; by one and the same act it commits the soul to Christ and is persuaded he will keep it. This is the mystery, that God should have appointed faith or resting upon Christ as the means of interesting in him and his salvation. There is nothing like it in nature or among human transactions; and hence the danger of our losing ourselves and obscuring the truth by having recourse to distant analogies and straining inadequate comparisons. But the place which has been assigned to faith is one of the most striking proofs of the wisdom of God, as it at once secures the glory of divine grace and provides for the consolation of those who flee for refuge to the hope set before them. "It is of faith that it might be by grace that the promise might be sure to all the seed."

Others go to an opposite extreme. They maintain that every true Christian always enjoys an absolute and unwavering certainty as to his final happiness—that he is a true believer and in a state of salvation; and they dwell on the assurance of faith to the neglect of the evidence which arises from Christian experience and growth in holiness. This is apt to cherish a spirit of presumption on the one hand, and to throw persons into a state of despondency on the other. There are various degrees of assurance, and in some genuine believers it may be scarcely perceptible. He who is the author and finisher of our faith was careful not to break the bruised reed, or quench the smoking flax. While he rebuked the unbelief and unreasonable doubts of his disciples, he

never called in question the reality of their faith. He received the man who said, "Lord, I believe, help thou mine unbelief." While he said to Peter, "O thou of little faith, wherefore didst thou doubt?" he took him by the hand and lifted him out of the water. Grant that doubting is sinful, is there a just man on earth that doeth good and sinneth not? Are not the love and patience, and other gracious dispositions of a Christian, also sinfully defective? Urge the admonition "Be not faithless, but believing," but neglect not to urge also, "Be ye holy, for I am holy. Be perfect as your Father in heaven is perfect." Would it not be dangerous to the interests of holiness, and discreditable to religion, if a person were supposed to be in possession of perfect assurance while subject to imperfection in every other respect? Is there not a proportional growth in all the members of the spiritual man? Would he not otherwise be a monstrous creature? Or is the exploded doctrine of sinless perfection in this life to be revived among us? He whose faith is faultless and his assurance perfect and unvarying, sees Christ as he is, and is already completely like him. He would not be a fit inhabitant of earth, and the only prayer he could put up would be, "Now lettest thou thy servant depart in peace."—"Let us go on to perfection." The genuine Christian is conscious of his remaining imperfection. "Not as though I had already attained, either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus."

On the other hand, it is no valid objection to the doctrine of the direct assurance of faith, that final salvation is only to be obtained after a persevering course of holy obedience, and patient suffering according to the word of God. If holiness were the condition of eternal life, then unquestionably there could be no genuine hope of the latter but what was founded on the former; nay there could be no such thing as an assurance of it in this life, for it is only "he who endureth to the end that shall be saved." But if salvation is of grace, if Christ is able to save to the uttermost all that come to God by him, and if there are in the New Covenant promises securing perseverance, and providing all needful assistance for the discharge of duty and progressive advancement in the Christian life, then all that grace and ability, and all these securities enter into the matter and ground of faith, even from the beginning, and produce a well-founded, though humble, self-denying confidence of final victory and eternal rest. It is the hope, not of being saved absolutely, but of being saved in God's way—not simply of getting to heaven, but of being meet for the inheritance of the saints in light—not of being crowned without a struggle, but of being enabled to fight the good fight, and made "more than conquerors through him that loved us."

Finally, Christian hope is the inseparable companion of faith in Christ. Some would separate these graces, or at least represent them as resting on different grounds, and embracing different objects. According to them the object of faith is the gospel; the object of hope, an actual interest in the salvation which the gospel reveals; the former resting on the testimony of God, the latter on that of our own consciences, and our evidences of a gracious state. This does not appear to be the doctrine of Scripture. They are, no doubt, distinct graces, the one regarding the promise as *true*, and the other regarding it as *good*. But they have the same ground—the infallible word of God;—and what is hope but the outgoing of the soul in the expectation of what it believes

We confound our views on this subject by the use made of the word *hope* in the affairs of this life. Worldly hopes are founded upon probabilities. We expect a benefit—we hope that our friend will bestow it; but having been often disappointed in such cases, we learn to moderate our expectations, and to guard against confidence. But surely it is otherwise with hope in God. “Let God be true, and every man a liar.” Instead of indulging, we ought to check our unbelieving suspicions and fears, saying with the Psalmist, “Why art thou cast down, O my soul: still hope in God, for I shall yet praise him.” “All flesh is as grass, and the glory of man as the flower of grass:—but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you.”

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#### ART. II. *Internal State of the Church in India.*

MR. EDITOR—We frequently receive large and very interesting accounts from eastern Missions—boundless fields, white to harvest, opening every where to the view of the gospel laborer; the good seed of the word sown among millions, both by the living voice, and the circulation of innumerable Tracts, Books and Bibles. A lively spirit of devotion, and delight also in the work, generally breathes in the missionary epistle; so that, as the wise man says, the good news from a far country, is like cold water to the thirsty soul, refreshing indeed. But it has long occurred to me, that we have by no means a full view of the church there, especially as to her internal state: there are several points always omitted in these reports, on which I would gladly make some enquiries but know not who could inform me. *First*, I have never read of the least jar taking place among any of the missionaries, at any of the numerous stations; but their language is universally that of love to all the brethren and sisters. Thus it ought to be indeed. And is it really so, that they enjoy a perfect and uninterrupted harmony? Then, truly they are a happy people, happier far than any portion of the parent church in this country, as all sad experience attests. Then, the old adage fails, for men by changing climate have changed their minds. They are happier than they tell us of. Yes, happier than the apostolical churches themselves. If it is so, they might at least tell us, that we may rejoice with them; and surely there could be no stronger inducement for others to go out to join them in the work. If it is not so, they ought to make a faithful report, as the apostles did. (Acts xv. 39.) I would not think it proper to trumpet to the ends of the earth, private matters, or the details of every difficulty in the church; but it is on the other hand a dead silence on all things. Another point on which I have thought our information altogether deficient, is the management of the pecuniary concerns. In most cases it would be uncourteous to be inquisitive as to this point, but when a public cause, is supported by public contribution, it is no more than just to the contributors, and honorable on the part of those entrusted, to make full reports of the management of what is thus sent. Under date of October 26th, 1836. Messrs. Winslow and Scudder, of Madras, say: “The first grant we will beg of you, is a sum sufficient to supply us with from 50,000 to 100,000 copies of *The Blind Way*, which is a very popular Tract.—We think that 100,000 copies of

*The Blind Way*, neatly bound in paper covers, could not cost less than 5,000 Spanish Dollars." It is not said how large this Tract is, but 5,000 dollars, that is, 20 cents a copy would here print a book larger than the New Testament, especially of so large an edition; and then it would not likely be called a *Tract*. At the mission the presses, type and printers are all within themselves; and how the printing of a *Tract* should cost so much is not easy to see. Moreover from another station the missionaries say, "A printer is indispensable, but pious and competent printers, willing to devote themselves to *gratuitous service*, in connection with foreign missions, are not easily found." As if their services were generally known to be *gratuitous* at foreign mission stations; this makes the expense still more mysterious to me. One thing further; I cannot find whether the thousands of *volumes* and *Tracts distributed*, are sold, or given gratis, in whole or in part. Considering all circumstances, books in India must bring a very high price, or be a very valuable present. I have some other items on this point before me, but intend not at present to dwell on it.

Another point on which I have never seen satisfactory reports, is, What system of doctrine prevails? For we know that several systems in our own country claim the name of christianity, and are in fact no better than the superstition of the Hindoos; that for example, which rejects the imputed righteousness of Christ, as the only ground of the sinner's justification. Also, What are the forms of worship and discipline? and particularly, What is the state of morals within the church? I mean on such points especially as would distinguish christians from heathens. On this last particular I have indeed met with a partial account; partial, because it respects only some parts of the church in India; and it shows the reasonableness and importance of having full and express reports from all societies of christians there; as I would hope this is not a fair specimen, or if it be, we must take up entirely new ideas of the eastern missions altogether.

I refer to the statements of Bishop Wilson, copied from the New Haven Religious Intelligencer, as follows: "It may not perhaps be generally known that the strange anomaly, so long and so universally prevalent in Hindostan, termed **CASTE**, has been allowed till lately to remain in force among the natives, even after their admission to the Episcopal church. The singular spectacle was thus presented, of a church of Christ, consisting of different classes, each of which deemed it absolute pollution to mingle with the others. How extensively and inveterately their heathen notions were retained, will be best seen by some of the modes in which they were manifested.

At divine service, the different castes sat on separate mats, on different sides of the church, which they entered by different doors. At the Lord's supper they advanced to the altar at different times, and had different cups, or the catechists contrived to change them before the lower castes partook; even the missionaries were persuaded to wait till all had partaken. They had separate places of burial in the graveyard, and in funerals the heathen observances were in many respects observed. In the domestic circle, the wife was not permitted to sit and eat with her husband, but was treated as his slave, or rather as a part of his goods or chattles; in church also she never sat with him: marriage between different castes was not allowed, though immoral connection, and indecent festivals were connived at; and a native christian would marry his daughter to a heathen of his own caste in preference

to a christian of a lower caste. The christian would put away a christian wife when she no longer pleased him, and take another—a heathen. The bad effects of going to church in mourning were prevented by resorting to magic, and by the employment of tomtoms, and heathenish ceremonies immediately after leaving church. Their children had heathen as well as christian names; and those names were often those of the idols. As respects their social relations, they regard themselves as beings of a higher race, and the inferior class they looked upon as their born and predestined slaves. They would neither drink from the same well, nor live in the same street, nor eat food from the same vessel, but broke every earthen vessel which a Pari had touched as defiled. They would not receive the holy water of the Ganges from the hands of a Pari, even to save their lives, since the slightest contact with him rendered them unclean. The native christians who retained caste, attended the most abominable heathen festivals, paid honors to idols, and had their sick exorcised by the Brahmins. The foundation of these laws of caste was laid in the Shasters, or sacred books of the Hindoos. These books decided all points; the courts for the trial of matters connected with caste, were directed by the Shasters; these courts were sometimes held in christian churches; and by their decisions, the condemned christian was excluded from the Lord's supper. To sum up the whole, the worst vagabond, the ragged, drunken beggar, or thief, might treat the most pious, learned, and estimable man, even if he sustained the office of catechist, with contempt, if he only was of a lower caste,—and all this was unchangeable from generation to generation—from age to age."

Between one hundred and seventy relapses to heathenism took place in a single year, and in the opinion of Archdeacon Robinson of Madras, expressed in his report to the Bishop of Calcutta, more than half of the church had become heathens. The German Lutheran mission, too, from the same cause, seemed to be near extinction. What a view of missionary success! It is rather a question whether the Hindoos have not made converts to idolatry, of the christian missionaries, instead of their bringing any of the heathen out of darkness unto the glorious light of the gospel.

The Bishop's account of the state of matters, reminds us of the report made by the Abbe Du Bois to his holiness, of the means and diligence employed by popish missionaries in the same field. It is nothing out of character, for popery to unite with heathen abominations, but to hear of it to such an extent in any branches of the protestant church is startling. I cannot surely be thought unreasonable in desiring express information from the other christian societies on this point—How far the accommodating principle is acted on by them? We know it is generally admired in the churches in this country from which the missionaries go; and the state of things described by the Bishop, is the very same principle, only applied in different circumstances, it may be considered also as extended to a greater degree; but if it is praiseworthy to act it in a less degree, much more, in the greatest. Why do they not tell us, to what extent they practice intercommunion? It is considered here, one of the sublimest attainments of christian charity, but after all we are perhaps not prepared for it on the truly catholic scheme of the eastern missionaries.

M. H.

ART. III. *Societyism.*

MR. EDITOR—I was pleased to see some remarks in a late number of the Monitor, on the subject of Societyism. I hope the investigation will not cease with those few remarks. Considering the present excitement upon the subject of voluntary associations—the influence they are already exerting upon the church and commonwealth, and the important results, which we have reason to expect, it is a matter of surprise to me that some of your able and worthy correspondents, have not thought proper, long since, to give the subject a thorough investigation, and through the medium of the Monitor to gratify and enlighten its numerous readers, with the result of their inquiries. To what is this general apathy to be ascribed? Is it to the trivial importance of the subject? If so it may be asked, When one section of the commonwealth is arrayed against another, and the sword of civil discord almost drawn from its scabbard?—when the various denominations of christians are divided two against three and three against two?—when the seeds of discord have been extensively sown in family circles, and promise a bountiful crop of strife and contention in consequence of such associations, can the investigation of them be deemed a matter of little or no consequence? The writer having, within the last two years, visited various and distant portions of the Secession Church, has had an opportunity, in many instances, of learning personally the family broils, congregational feuds, and presbyterian wranglings, to which these societies are giving birth. And the state of things is such, that in his opinion they demand the serious and dispassionate investigation of every friend of truth and harmony. When a member of the same religious community openly denounces, as worse than a horse-thief, his brother in the ministry, who belongs to an anti-slavery society—when one brother is distinguished for his abolition addresses, and another is so bitterly opposed to the principle that he prohibits, under pain of his displeasure, his abolition brother, from speaking publicly on that subject in his vicinity—when some are denouncing in no moderate terms such as belong to temperance associations, and others have not only taken the temperance pledge, but appear among the prominent advocates of such combinations—when such is the fact, does not the morality or immorality, the correctness or incorrectness of these associations become a question of vital importance, and demand the candid investigation of every friend of truth, righteousness and peace? How glaringly inconsistent is such a state of things in the church, when compared with the requisitions of the Spirit by Paul? 1, Cor. 1, 10, “Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.” Under such circumstances, then, does not duty require of all who would sing in behalf of Zion—

“Now for my friends and brethren’s sakes, peace be in thee I’ll say  
And for the house of God our Lord, I’ll seek thy good alway—”

to study the things that make for peace? If these voluntary combinations, after a fair, impartial, and dispassionate investigation, be found at variance with the letter or spirit of the bible, or not calculated to effect the proposed end, they are unquestionably to be abandoned. But if consistent with divine revelation and productive of human happiness, they should be earnestly promoted. It is not my design at present to

enter upon a minute investigation of this **momentous** question, but merely by throwing out a few hints to elicit further discussion—to call forth to the work clearer heads and abler pens. With regard to the abstract question, whether voluntary associations, not under the supervision of church or state, be in any case lawful? I think the remarks of your correspondent E. conclusive. A few additional remarks however upon the same question may not be amiss—The bible, say some who oppose all voluntary societies, recognises two grand associations among men, church or state. And all societies which do not derive their institution from church or state are destitute of divine authority, and consequently whatever be their object or character, are sinful. To this sentiment I cannot subscribe. It is related that Israel Putnam and ten of his neighbors entered into an agreement to pursue until they should destroy the famous Connecticut wolf: and who would question the propriety of such a combination? yet it derived not its institution from church or state. There are also societies for literary purposes at every institution of learning, and no one I believe entertains a doubt respecting their propriety, though they are not recognized by either church or state. There are likewise agricultural and philosophical societies independent of church and state, yet no person in his senses would denounce them as unwarrantable. To me therefore there appears no reasonable doubt respecting the abstract question. Hence the warrantableness of such associations can be determined only by their particular character—the object they propose and the means to be employed. That there might be a warrantable temperance association, independent of both church and state, is, I think, unquestionable. For since there is no law binding a man either to use intoxicating liquors himself or to give them to his neighbors, he cannot sin in abstaining. Where there is no law there is no transgression. And if a man is at liberty to abstain from the common use of intoxicating liquors himself, and to refuse them to his neighbors, it cannot be wrong to say, he will do so or make a promise to that effect. And if it be warrantable for one, it cannot be wrong for five, ten, or five hundred to do so: and here then is a temperance society. If the above reasoning be correct, there may exist a warrantable temperance society. Again, it may be shown by a similar process of reasoning that there may be a warantable anti-slavery society. Our Lord in the parable of the good Samaritan, has taught us our duty towards our neighbors. When two millions of our fellow creatures, are bound in chains of moral darkness, deprived, as far as human laws can deprive them of the knowledge of God and man, and laid under a moral constraint to spend their lives in a state of brutal fornication and adultery, we are not to act the part of the priest and lerite, but to use all lawful means for removing the evil. If slavery be an evil, it is not only my right, but my duty to teach others the same, in order to effect a reformation; and if it be the duty of one, it is the duty of others. And if uniting together by mutual promise would give energy and efficacy to our endeavors, I cannot discover why it would be wrong to do so.

Against this mode of procedure two objections have been urged, 1st. It is the prerogative of Ecclesiastes only to deal with the conscience. This objection is anti-scriptural and palpably absurd. Were a man to see two of his neighbors going out to fight a duel, who will affirm that he would do wrong in endeavoring to dissuade them from their barbarous purpose by dealing with their consciences?

and if one would be justifiable in doing so, why not twenty? But again such a course is said to be seditious. This objection is directly at variance with our free institutions, and would sound better in despotic Russia, than in this boasted land of freedom. Neither the federal constitution, nor those of the several states are so sacred that like the Ark, they are not to be touched. They are but human instruments; and the enactments of congress and state legislatures, are human, and consequently the right to investigate and call in question any part of them, cannot be denied. What Seceder would consider it seditious or unreasonable to question the morality of Sabbath-mails, or to endeavor to produce a change in public sentiment in order to accomplish a reformation? Or who would denounce as rebels, the men who would associate themselves together to prevent dueling, gambling, and theatrical performances, by effecting a change in public sentiment? And for ought I can see, we have the same right to associate together to effect the abolition of slavery, by producing a change in public sentiment. It is not my wish to appear as the advocate of the numerous voluntary associations of the day, nor will I hazard an opinion concerning any of them. But I cannot condemn them because they are voluntary combinations. If you think the above for edification, you are at liberty to publish it.

J. D.

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#### *ART. IV. Some Remarks on Repentance.*

(Concluded from p. 304.)

5. *Genuine repentance is a permanent and continued exercise of the believing soul.* It has been divided into *initial* and *progressive*—that which is first called into operation in the work of saving conversion, and that which continues to be exercised by the believers until he is completely delivered from the “body of death.” But from first to last it retains and exhibits the same character. The repentance of a sinner, when first brought to God, and the repentance of an experienced saint, are, in kind, precisely one and the same; even as the rising sun is the same with that which reaches the meridian and sets in the western sky. To use the beautiful illustration of another—The waters which gushed from the smitten rock followed the Israelites through the wilderness till they reached the shores of Canaan, so the heart, smitten in conversion with repentance, continues to bleed till it is bound up with a bandage of glory.—That is not to be regarded as true repentance whose exercise is but temporary. Every pang of conscience, every tear for sin, every wish for pardon, which are only transient in their duration, should not be dignified with the name of repentance. But such, it is to be feared, is the repentance of many whose names are trumpeted abroad as *converts*. The christian profession, however, receives little credit from such; for soon, “their root is found to be rottenness, and their blossom goes up as the dust.” Such was the repentance of Pharaoh, Ahab, the Israelites in the wilderness, and others, whose cases are delineated on the page of revelation. But true repentance is an abiding principle in the soul. It is an open fountain, from which the streams of humiliation and godly sorrow incessantly flow. Hence, God’s people are characterized as *meek, lowly-minded, contrite, poor in spirit &c.* This is their constant and prevailing character. “To that man will I look,” says

Jehovah, "who is poor and of a contrite spirit and who trembleth at my word." Accordingly, we find the saints, long after their first repentance, continuing in the exercise of that grace. Look at David! Many of his Psalms are penitential. In the Fifty-first, he says in the language of bitter repentance, "my sin is ever before me." We find him again and again repenting of his sins. Indeed he abounded in the exercise of this grace even to the last. And in so doing he only exemplified what is common to all the saints.

But although repentance be an abiding principle in the believer, there are certain occasions when it is more particularly called forth into exercise: as

1. *The commission of some heinous sin.* It was after David had sinned in "the matter of Uriah the Hittite," that he composed the Fifty-first Psalm, in which he so bitterly laments his sin and folly, and makes his supplication for pardoning mercy—"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight, &c." In like manner also, we find, that Peter, after he had denied his Lord, "went out and wept bitterly." And, indeed, wherever the grace of repentance exists in any soul, the fresh commission of sin, especially if it be of the grosser kind, will sooner or later call it forth into exercise.

2. *The sins and errors of the church.* A church cannot be guilty of errors, whether doctrinal or practical, without involving all the individual members of it in guilt before God. Individual counsel, approbation, silence, connivance, indifference, or simple adherence, is all that is necessary here to make one a *particeps criminis*, a partaker of the common guilt. And when this guilt is seen, repentance is the certain consequence. Thus, by means of a Letter which Paul addressed to the Corinthian church and in which he exposed their errors and sinful conduct, that church was brought in her individual members, to the exercise of deep and sincere repentance. "For though I made you sorry with a letter I do not repent—For, behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" (1 Cor. vii. 8-11.)

3. *Afflictions.* Afflictions, whether they come as judgments or as chastisements, are evidences of sin and guilt, and therefore call to the exercise of repentance. And the child of God, when afflicted, does in this way improve his affliction—he makes diligent search for his sins, and he mourns over them before God—"he hears the rod and who hath appointed it." Thus it was with David—"Thy hand presseth me sore—neither is there any rest in my bones, because of my sin." (Ps. xxxviii. 2, 3.)

4. *A near view of the glorious perfections of God.* The clearer that our views are of the Great God, especially of his moral attributes, the more sinful, polluted and vile do we appear in our own eyes. Hence, where the grace of repentance exists in any soul, fresh discoveries respecting the character of the Holy One of Israel, will surely draw it forth into exercise. After God had made a particular manifestation of himself to Job, we find that man of God thus giving expression to his views and feelings—"I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in

dust and ashes." (Job. xlii. 5, 6.) Isaiah, also, when he had seen a vision of the glory of the God of Israel, was led to exclaim—"Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the king, the Lord of hosts.' (Isa. vi. 5.)

5. *A lively view of indwelling-sin.* That this also furnishes believers with a proper occasion for the exercise of repentance, their own experience abundantly testifies. For where is there one of them, that is not at times filled with abhorrence and loathing of self, on account of the general depravity and corruption of his nature ? The experience of the apostle Paul is common in some degree to all the saints—"I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ?

Such, then, are some of the occasions which are calculated to excite the grace of repentance in believers, and call it forth into exercise. But I pass to another general remark :

6. *True repentance is a very extensive and complicated exercise.* All attempts to simplify the subject of repentance by reducing it to any single operation of the soul, is only to substitute a human invention in the room of that repentance which is so amply described in the holy scriptures. True repentance like true faith is a complicated act of the new creature. Metaphysical minds have indeed speculated on the nature of faith till they have made it consist simply in an assent of the understanding to revealed truth—a faith no more like the "faith of God's elect," than a single beam is like a beautiful and well constructed edifice. For, if you take from faith its appropriating character, you annihilate its very essence ; and by referring it solely to the understanding, you contradict the word of God, which also refers it to the heart—"with the heart man believeth unto righteousness." In like manner repentance is made to suffer the loss of its scriptural character, when it is confined to mere convictions for sin ; or when it is confined to sorrow for sin ; or when it is confined to amendment of life ; or when it is confined to any other particular act, or operation. It is various and complicated in its nature. Hence it is expressed by different words of somewhat different shades of meaning.

The word most frequently used in the New Testament to express it, literally signifies to *change one's mind*, or *take an after-thought*. We read that Esau "could find no place for repentance [in Isaac his father] though he sought it carefully with tears ;" that is, with all his moving entreaties, he could not prevail upon his father "to change his mind" and take back the blessing from Jacob and bestow it on him. Accordingly, this word, as used to denote evangelical repentance, is very extensive in its signification. It calls upon sinners to *change their minds* respecting God, and no longer regard him as "a hard master reaping where he had not sowed," but as a most bountiful and compassionate Being ; to change their minds respecting Christ, and no longer regard him as "a root sprung out of a dry ground having no form or comeliness," but as "the chieftest among ten thousand" and the one "altogether lovely ;" to *change their minds* respecting sin, and no longer regard it as a sweet and delicious morsel, but as a bitter, cursed and abominable thing ; to change their minds respecting themselves, and no longer regard themselves as acceptable unto God, but as "dead in trespasses

and sins;" in a word, to change their minds respecting their course of conduct, and no longer be found toiling in the service of Satan, but engaged in the service of their great Creator and rightful Lord. Repentance, then, as expressed by this word is a very extensive and complicated work, and as was observed before, evidently implies the exercise of a living faith.

But there is another word used in the New Testament to express repentance, which literally signifies *a painful concern and anxiety of mind* arising from the consideration of something that has been done. This is the word that Matthew employs to express the repentance of Judas. That traitor experienced a most painful and excruciating sense of guilt, in having "betrayed the innocent blood," although he experienced no real "change of mind" in relation to God and divine things. Accordingly when this word is used to express gospel repentance it shows us, that there is implied in it a "godly sorrow" for sin and a real concern to obtain deliverance from its guilt and condemnation.

There are several other words used in scripture, and particularly in the Old Testament, to express repentance, or rather constituent parts of repentance, which plainly show, that there is in that gracious exercise of soul a feeling of *shame and sorrow and humiliation and self-abhorrence*, on account of sin, together with a *hatred and confession of sin*, and a sincere and joyful abandonment of its service forever.—Hence, then, from these considerations it necessarily follows, that repentance is an extensive and complicated work, and cannot be referred, without destroying its true character, to any single exercise or act of the soul.

7. *Saving repentance is characterized by a turning from sin to God.* We read of a "repentance **FROM** dead works." All those gracious calls, we meet with in the Scriptures, to *return to the Lord*, are calls to repentance. And, indeed, a return of the soul from sin to God is necessary to complete the idea of a scriptural repentance.—To illustrate the present remark *two things* are to be noticed—**From what, and to what, does the soul turn in the work of repentance?**

1. It turns from sin. A sense of the evil of sin, sorrow for it, hatred of it, self-loathing and shame on account of it, and a willingness to confess it, are all proved to be real and genuine by this turning away of the soul from the love and commission of it. Without this, it is evident, there is no reality or sincerity in the case.

Now, the true penitent turns not merely from his outward and gross sins, but from all his sins, even the sins of his heart, his most beloved lusts, his most adored idols; he casts them all to "the moles and to the bats," turns from them with perfect loathing and exclaims, "What have I to do any more with idols?" And not only so, but he also turns away from the very occasions of sin, and is heard making his supplication in the words of the Psalmist, "Turn thou away mine eyes from beholding vanity." And in so doing he is only obeying the express command of God, "Enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away."

But we are not to suppose that this turning from sin is perfect in the present life, or that it fully comes up to the requirements of the divine law; for this would be to make *santification* perfect in its state of incipiency and progression; nevertheless it possesses such marks as these, and which evidently distinguish it from the turning of hypocrites:—It is *voluntary*. Some turn from their sins, because they **cannot** help

themselves. They do it not from choice, but from constraint: and hence, when the constraint is removed they turn again to their sins, "like the dog to his vomit, and the sow that was washed to her wallowing again in the mire." And this turning of the true penitent is not only voluntary, it is also *sincere*; it springs from the heart, and is not promoted by selfish considerations but by true love to God and holiness. And it is moreover *universal*, extending to all known sins, making no exception, saying of none, "Is it not a little one, O spare it!" but in obedience to Christ, plucking out, cutting off and casting away the offending right eye, right hand and right foot. Says God by the prophet Ezekiel. "Turn away your faces from ALL your abominations—cast away from you ALL your transgressions." But,

2. The soul in repentance turns to God. The language of true penitents is, "come and let us return unto the Lord." "Let us return unto our first husband, for it was better with us then than now." Yet, wherever true repentance is exercised there is a "returning to the Lord with weeping and with supplication." This is beautifully illustrated in the history of the prodigal son. He departed from his father's house and went into a far country, where he indulged himself in all manner of wickedness and folly; and his repentance is expressed by his returning again with shame and sorrow to his father. "I will arise and go to my father."—In this return to God, the soul makes choice of him—"Behold we come unto thee, for thou art the Lord our God." "Other lords and lovers beside thee have had dominion over us; but by thee will we make mention of thy name." The soul chooses God for its portion—"Whom have I in heaven but thee, and there is none on the earth that I desire besides thee—Thou art the strength of my heart and my portion forever." "I cried unto thee, O Lord; I said, thou art my refuge and my portion in the land of the living."—And the soul chooses the service of God. "Choose ye this day whom ye will serve—as for me and my house we will serve the Lord." Indeed, "the conscience is purged from dead works to serve the living God." In a word, the returning penitent makes a cordial surrender of himself to God—yields up himself wholly to the Lord to be used, governed and disposed of according to the dictates of his infinite wisdom and love. He presents his ear that God may nail it to the door-post, in token of his willingness to serve him and abide in his house forever. "Make me as one of thine hired servants." "O Lord, truly I am thy servant; I am thy servant, and the son of thine hand-maid; thou hast loosed my bonds."

Lastly. *Repentance is not a condition of pardon, but is nevertheless inseparably connected with salvation.* This remark is added by way of caution and application. If we are not greatly mistaken, sinners are led, by means of the instruction which they generally hear, to regard repentance as the *condition* of their obtaining pardon from God. But it cannot be so: because, repentance follows pardon. Pardon is a leading branch of justification, but faith in Christ, in the first moment of its exercise, brings the soul into a justified state, and since repentance, as was before proved, follows faith in the order of nature and flows from it, it must of necessity also follow pardon. Again, all must admit that true repentance flows from love to God. It is impossible for persons truly to repent of their sins while they continue to hate God. But love to God flows from pardon. The design of the parable of the two debtors is to prove this fact. Having nothing to pay, their creditor

"frankly forgave them both." Now, "tell me," says Christ to Simon, "which of them will love him most?" implying that neither of them would have loved him, had he not generously forgiven them their debts. Indeed, he afterwards states, that "to whom little is forgiven, the same loveth little;" consequently, if nothing be forgiven there will be no love at all. And hence, as to the woman who was the subject of conversation, our Saviour plainly intimates, that her "loving much" was an evidence that "much had been forgiven her." As love to God therefore, follows pardon, and as repentance flows from love to God, it must also, in the order of nature, follow pardon, and consequently cannot be its condition.

And corresponding to this doctrine, we find that, upon every offer of pardon and salvation to the sinner, an immediate acceptance is demanded; he is not allowed to wait till he has taken time to repent; his first and immediate duty is to accept joyfully of that which is offered him. He is not asked to bring repentance, or any thing else in his hand as a price for the obtaining of pardon: nay, let him, as being totally destitute of all good, presently accept the gracious offer; and then for this divine act of unmerited pardon let him, in a way of gratitude and love, repent all his days, and perform every other good work required at his hands.

The intelligent reader will understand that we are here speaking of judicial and not of *fatherly* pardon—of that which proceeds from God as a judge and is bestowed *in* justification, and not of that which proceeds from him as a father, and is bestowed *after* justification, and which contemplates sin as a breach of the law, not in its covenant form, but as a rule of life, in the hand of the Mediator. With respect to this latter kind of pardon, the scriptures seem to make it depend in some measure, upon the exercise of repentance on the part of the believer; but with respect to the former, it is bestowed in a free and absolute manner, simply on account of the merit of Christ, and without any conditional dependence whatever on the repenting of the sinner, as has been sufficiently shown.

But though repentance be not a condition of pardon, yet it has an inseparable connection with salvation. The words of our Lord are most explicit—"Except ye repent ye shall all likewise perish." The impenitent cannot be received into heaven. The gates of Paradise are forever barred against them. They must have their portion with the "unbelieving," in "the lake which burneth with fire and brimstone." It would be derogatory to the wisdom and purity and glory of the divine government to admit sinners, apostates, rebels into heaven without having ever repented of their sins. Surely the Universal Judge could never consistently say to such, "Well done, good and faithful servants, enter ye into the joys of your Lord." Repentance is a part of that "holiness, without which, no man shall see the Lord." Is it conceded that "he that believeth not shall be damned?" But the apostles were commissioned to preach "repentance towards God" as well as "faith towards our Lord Jesus Christ." The one is as necessary as the other, and without either of them, no man shall be permitted to enjoy the light of that "great city, the holy Jerusalem." In view, then, of the connection which God has established between repentance and salvation, let guilty men hearken attentively to the voice which is incessantly crying to them from every page of the word of life, Repent! Repent!

M.

**ART. V. Further Remarks on the Treatment of our Colored Population.**

Mr. EDITOR—In compliance with the suggestion contained in my last, I now proceed to notice some of the various pleas put in by those who are unwilling to come up to the help of the Lord against the mighty—a task, if well performed, of no small importance truly, and one which unless attended with a blessing from above must prove unavailing and abortive. When we look around and scrutinize the many subterfuges and excuses, which are resorted to to keep *down* the stirrings of conscience, and to keep *up* a show of piety and zeal for the Lord; when we contemplate the vast and preponderating amount of interest which addresses itself to our selfishness, the deep and implacable array of prejudices which address themselves to our pride, the political considerations that address themselves to our ambition, and above all our love of ease and indolence, we might well despair of producing any, the least impression. How few are there who are prepared in singleness of heart to listen to and reduce to practice the maxims of divine truth on this absorbing and exciting subject? But let us encourage ourselves by the consideration, that the hearts of men are in the hands of Him who rides in the whirlwind and directs the storm, and who, according to our imperfect estimation, limits not the effects produced to the means adopted. Indeed the great extent of the errors existing and their apparent hopelessness of cure, ought to stimulate the friends of truth and the rights of man to increased and persevering exertions. It is to be hoped too, that many, very many, who now are in the path of error are not intentionally so, and to whose bosoms the beams of light will find a ready entrance.

The first I shall speak of are those who seem to regard the condition of our slaves, not only tolerable, but as absolutely better than that of what are termed free men, who are the subjects of foreign tyrannical governments. If the fact were admitted, that the condition of slaves in the United States is superior to that of Irish Catholics, or Russian Servs, the argument, if argument it may be called, is one of no force, since wrongs how ever multiplied they may be can never constitute right, nor lessen our obligations to abide by the eternal principles of justice. If other nations governed by despotic princes do in fact disregard the laws of God and grind the poor in the dust, it ought rather to excite us, who make it our boast that we have established a government on the firm basis of equal rights, to greater exertions to secure the benefit of equal laws to the whole community. Whether or not the position assumed be tenable, I shall leave the candid enquirer after truth to determine, when he shall attentively ponder the few suggestions submitted in this communication to his serious consideration. Here it may with propriety be remarked, that in referring to foreign governments, we frequently do them great injustice. It is true that such governments are in general founded on despotic principles, but it is equally true that where the doctrines of christianity have been promulgated they are and have been engaged in laudable efforts to scatter the seeds of knowledge among the people, and in some instances even to enlarge their civil, and to extend their political rights. Within the period that slavery has existed in our own country much has been done by European and some other governments for meliorating the condition of the lower classes of society, while we at the same time have been engaged in drawing the chains of the bond-man tighter and tighter. Whilst in most countries the rulers are busily employed in erecting schools, and academies, and colleges, and universities,

to unfetter the mind and finally to unfetter the body also, we have been engaged in the unholy task of throwing insurmountable obstacles in the black man's way, rendering it even criminal in a high degree to help him to the rudest elements of literature. This being *undeniably* the true state of the case, is it not strange that any will have the hardihood to refer to the conduct of other nations to sanction our own injustice?

Nothing could manifest more conclusively the vitiated state of public sentiment in many parts of our country, than the language we often hear used in reference to the condition of our slaves. Comparisons are continually made betwixt them and the dregs of society in other countries; and if we were to believe those who are in the habit of decrying every thing that exists beyond the bounds of our own land, we must conclude that to be a slave here is a privilege of no small magnitude. Indeed we not unfrequently hear it asserted that the slave, when *well treated*, has a lot more to be envied than that of his master! But in what does the elements of this superior happiness consist? Listen, and you shall hear. He is well fed; he is well clothed; he is comfortably sheltered from the inclemencies of the weather; and when he is sick the aid of a physician and nurse is not denied him! This in nine cases out of ten is the sum total of all that is substantially comfortable in his lot. And what is there asserted here as constituting an elementary part of the happiness of the black man, which is not procured with equal diligence by every man throughout the length and breadth of the land for his horses, his oxen and other animals about him, which he considers serviceable? His moral condition never enters into the computation when an estimate is made of the enjoyments of the slave. These philanthropists seem never for a moment to regard him in the light of an immortal being—never to contemplate him as capable of rational or social enjoyments;—for him knowledge never opens her treasures, nature never unfolds her beauties, religion never pours her consolations into his vacant heart.

In taking a superficial view of mankind we are apt to conclude, that where provisions and clothing are abundant people must necessarily be in a happy condition. Hunger and nakedness are indeed sore evils, but there are few of the human family afflicted with them so as greatly to abstract from the enjoyments of life. It is as social, sympathising, rational beings, that we obtain not only the largest amount, but the purest kinds of enjoyment; and no one who for a moment reflects on the subject can be at a loss to see, that the lower he descends in the social circle he will find happiness, not only larger in amount, but less adulterated in its ingredients. In the family circle he will find it often almost without alloy, and the cup full to overflowing. Where in all the ramifications of society, will you see sympathising souls united by the silken cords of love, and mutually provoking each other to drink deeper and deeper of friendship's intoxicating cup, except in that original family community, instituted by God himself? As we ascend we find the circle gradually becoming wider, the elements of happiness less abundant and more intermixed with dross, until at last we are presented with little but a cup filled with bitter dregs. Who will dare to estimate the sum of our enjoyments as parents and children, as husbands and wives, as brothers and sisters? Who has not felt that in these relations, there is a nallow'd sweetness, for which the wealth of either Indies would be a poor exchange? It is from this fountain too, as from springs of perennial flow, that the virtues not only owe their implantation, but their culture and expansion. Where would be our piety? where our patriotism? where

our industry? where any thing that is valuable in our conduct or characters? were it not for the relations which we sustain to each other in the primitive family compact.

Amongst our slaves, where shall we look for the magic influence of family relationship? The father knows not his own children. The children know not in what degree of consanguinity they stand related to each other. The mother—who will not shed a bitter tear?—is a mother of shame. Father, mother, brother, sister, husband, wife, those household words, consecrated from our earliest infancy, and so intimately connected with our fondest recollections, and without which our mother tongue would be an utter blank, are to them, if ever heard, hollow and unmeaning sounds. What happiness can result from such a state of society as this, if it be proper to call such herding together a *state of society*? Every relationship may be called *Marah* embittered they are with poisonous ingredients, which, if it were not for the deadness and utter stupidity of the parties concerned, would be productive of misery unutterable. Can the father dandle on his knees, as pledges of mutually endeared affection, the fruit of guilt and shame? Can a mother bear a burthen with cheerfulness and alacrity, which must every moment remind her of faithlessness to her plighted engagements? What filial affection can we look for from those who have neither in their origin, nor in their nurture, experienced a parent's watchfulness, affection, or care? Point to the listless swine, and talk to me about his pleasures and enjoyments; point to the laborious ox, and tell me of his contentment and happiness; this I can hear; they have enjoyments suited to their natures; but talk not to me of well fed and well clothed rational beings. Point not out to me comfortable stables, where all the relationships of life are confounded, as the abode of purified hearts—as the residence of sanctified immortal natures.

Unhappily the vice above alluded to, as producing such melancholy results to the slave population, is not confined to them alone, but has greatly progressed, and is still rapidly progressing, and does absolutely threaten to enclose within its deadly fangs one half of the whites likewise. In very many places chastity finds no sanctuary except in the white female bosom; and there alas, she retires not in the native habits of healthful gayety and cheerfulness, but in sadness and in sorrow! How often she is compelled to submit to the loathed embrace of pollution and filthiness need not be told! Her tears, her prayers, her imprecations may never be known until the day of final accounts; but sure her invocations will never be answered, while we suffer the African race to remain a degraded people in our country.

Among all the vices of the human family, when its prevalence is great, none are so destructive, none are so deadening, as that of incontinency. It saps the very foundation on which piety and virtue rest. If drunkenness, or profanity, or covetousness debase or brutalize the individuals addicted thereto, they do not nevertheless entirely destroy the ligaments that unite us together as social beings. Such is not the case with promiscuous sexual commerce. The mingling in such commerce of brothers and sisters, and even of fathers and daughters, both in the white and colored race, is such a horrid mockery of the laws of Heaven, and disregard of decency and good order, as must smother every germ of virtue in the human breast; nor does the evil stop here, but spreads far and wide. The father must often be compelled to treat his own child as a slave; the brother to sell brother to merchants more unprincipled than Ishmaelites; the mistress—but why pursue this painful digression farther!

Modesty would fain cast her mantle over the whole subject, and conceal from public gaze and scrutiny the follies and the crimes of offending fellow-citizens ; but truth and duty have demands which are paramount to all others. Let us not however contemplate these errors, these offences with embittered feelings toward the offenders themselves, but rather let us call to remembrance the admonition, " who maketh you to differ ?" Let us not forget that it is entirely Providential that we are not as they are ; for most assuredly the same cause would produce the very same results in the most virtuous community on earth.

However obvious it may be that no people can enjoy happiness either large in amount, or refined in nature, where family relationships are unknown, it is not owing to this alone, that slavery, as it exists with us, produces all its baleful consequences. In order that man may be contented and happy, due attention must be paid to the discharge of every relative and social duty. How can this be properly done in a state of bondage ? It is not denied, but that something can be accomplished by continued and properly directed efforts, yet it is abundantly plain that the relation of master and slave, in its practical operation, is one of a most unhappy character. If you urge the slave to industry he must be credulous indeed, if he does not suspect you of sinister intentions, since you reap all the fruits thereof, without putting one of your fingers to the burden. If you urge upon him the obligations of honesty, he must at once discover you are here an interested monitor, as you alone are likely to be benefited by the practice on his part of this virtue ; he must suspect too that such advice is hypocritical in its origin when he sees all the produce of his toil appropriated by his advisers for their own benefit without remorse. Talk to him of piety, of purity, or any thing that tends to holiness of life and elevation of character ; can he believe you sincere, when he is daily compelled to witness the violation of his wife, his daughters, and all that are connected with him ? Will he readily learn to reverence that Name, which he hourly hears profaned ; and the sanctity of whose laws he habitually sees disregarded and trampled under foot by those whom he looks upon as his superiors ? Urge upon him the performance of parental duties and the obligations he owes his country ; alas, if he have children which he can call his own he has no authority over them ! and is he not likely inwardly to curse that country which has heaped upon him such multiplied and intolerable woes ?

The very fact that the slave is exempt from the care of providing for himself and family, and of participating in the services and honors of the State, instead of producing a healthful action in either a mental, moral or physical point of view, is calculated to engender, not only the deadness, but the corruption of the grave. Many persons from a mistaken view of the subject, seem to think that to be released from the cares and anxieties of life, is the *ne plus ultra* of human happiness. Wonderful conclusion ! Let such remember the words of the poet—

Life's cares are comforts ; such by heaven designed ;  
He that has none must make them, or be wretched.

It is indeed natural enough when disappointed and perplexed and disquieted with the follies, and the vices, and the ingratitude of those around us, and our own want of fortitude to stand erect in a back-sliding age, to wish for the wings of a dove that we might fly to the wilderness and be at rest ; but it is vain to think of flying from ourselves. The disease lies within us ; and while the vulture is preying on our vitals. Whether

our residence be the city, the country, the wilderness, or the desert, no relief must be expected. Let these moral lunatics try the experiment—let them intrust their temporal affairs in the hands of guardians faithful as the hours—let them luxuriate in all the pleasures of indolent forgetfulness—let them forget if they can, that they have a friend, a family, or a country—let them feast with all the zest of an Epicurian, on all the luxuries with which a bountiful Providence can supply them—let them feast the soul too with holy contemplation, undisturbed by a solitary intrusion of a family duty or a state concern—let them say to their souls, “soul thou hast much goods laid up for many years, take thine ease, eat drink and be merry”—let them do this and whatever else they may desire, and then tell us, what is the happiness of the slave, even when he is released from toil and the dread of chastisement ?

Nor is the principle of *amor patriæ* more conducive to the welfare of the state, than necessary to the perfection of individual happiness. How degraded and unhappy that man must be, “who never to himself hath said, this is my own, my native land.” With all our stimulents of family, of friends and of country, how languid are our aspirations ; how feeble are our resolutions ; how ready are we to faint in the performance of duty ; how apt to give ourselves up to despair and despondency, and to suffer our corruptions to resume their native empire and sway without control, a leaden sceptre o'er all the realm within us, prostrating every monument erected in honor of the virtues ? If such be the case with those who have been early and assiduously instructed in the principles of duty, and who have every inducement which can operate either on their hopes or their fears to sustain them, what must be the condition of those, to whose hearts hope and fear is alike inaccessible ? When shall we cease to reason about the black man as we do about the beasts that perish ? When shall we regard him as a rational, intelligent, accountable agent, capable of cherishing the holier affections; capable too of practicing the substantial virtues ? That man would be regarded as worthy of the severest moral censure which an injured and insulted community could inflict, if indeed he should not be treated as a fit subject for bedlam, who would venture to assert that in reference to mankind generally, delicacy of taste, refinement of passion, purity of affection, and elevation of sentiment, stood no way related to or connected with his enjoyments here on earth : and yet we often hear it almost in so many words triumphantly proclaimed that our slaves are the happiest of mortals, notwithstanding that with respect to every thing of a mental or moral nature, there is often no more attention paid to them, than there is to the poultry running in our yards.

Despots may sway an iron sceptre over their prostrate subjects ; they may despoil them of their goods ; they may tyrannize over their persons ; they may exact cruel and unreasonable services ; they may deluge the earth with their blood ; they may desolate whole provinces, causing death and pestilence to stalk through the land, breathing from their nostrils horror, disease and death ; but the cardinal fountains of human happiness, they cannot or dare not touch. Amidst the wreck of empires the ties of kindred remain unbroken. Whilst States are crumbling into atoms, the husband, the wife, the parent, the child, will be objects of still more endeared affection. That ruler would be a madman and not a tyrant, who would attempt to destroy or pollute those original bonds of virtue and cohering elements, which bind together and cement the otherwise discordant materials, which compose the body politic. Examine the his-

tory of the world ; cast your eyes around ; scrutinize the dark places of the earth—the habitations of cruelty ; and no where will you find a people where all that is dear to us as rational beings, all that is necessary to us as accountable moral agents, all that is requisite to the perfection of our nature, is so completely in ruins as among our Slaves, and others similarly situated. The untutored savage roaming the pathless wilderness, gleaning a scant and precarious subsistence from the chase, the stream, or the wild fruits that nature has scattered sparingly around him, is not without incentives to noble and generous deeds. His ambition may be fired by the fame of martial prowess and renown. Simple as his conceptions are, wisdom may drop from his lips with oracular authority and sanctity ; rude and uncultivated as he is, yet superior taste and refinement may be awarded him by the world in which he shines. These things are relative in their nature, and that half starved and naked creature, who first paddled his bark canoe along treacherous streams and through distant stormy lakes, amidst bands of hostile foes, may return to his native hamlet, with all the eclat, and self-importance, and complacency, which awaited the mariner who first circumnavigated the mighty globe on which we live. Not such is the condition of the *bond-man* ; every opening to ambition being hermetically sealed, every spring that urges to generous emulation entirely unelastic and inoperative, his highest praise is to escape censure, his greatest reward not to receive the lash.

Here I must pause as my sheet is pretty well filled ; and here I think with the unprejudiced I may rest the argument on this branch of the subject. If there be those who will still contend that slavery as generally practiced in our country is not subversive of virtue and happiness, we may say to them as God said of old to the incorrigible Israelites, “Ephraim is joined to his idols let him alone.” Other views might be given, and as a very strict adherence to a methodical arrangement is no part of my plan, more may be said on this head in some future communication.

A. R.

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#### ART. VI. *Warnings of a French Catholic Priest to the American People.*

A work from the New-York press has lately made its appearance, entitled, “Confessions of a French Catholic Priest—To which are added Warnings to the People of the United States, by the same Author—Edited by Samuel F. B. Morse, A. M., Professor, &c. &c., in the University of New-York.”—Mr. Morse in his Preface says, “This work, the production of a French gentleman now in this country, who was but lately a Roman Catholic priest, has been put into my hands by him for revision and publication. It cannot fail at this time of being deeply interesting. Some parts, indeed, are of the greatest political importance, for they add to the proof of a systematic design in Europe to create a Popish party in this country ; for what purpose it is not difficult to conjecture. The alarm which has been sounded of foreign conspiracy, it will be seen by some further evidence adduced in that part of the work entitled, “Warnings to the American People,” is neither without foundation, nor premature. Whatever opinion some may form as to the charac-

ter of this *modern crusade*, whether they consider it rational or quixotic, whether harmless or dangerous, the fact of the existence of such a crusade cannot admit of a doubt. The testimony is here given of one who was but lately in the enemy's camp, and was designed by that enemy to act a prominent part as a priest, at a future day in this country, to be employed in extending Popery."

On the title-page there is this motto, "American liberty can be destroyed only by the Popish Clergy."—*Lafayette*. With respect to this declaration of *Lafayette*, Mr. Morse, in a note, adds—"It may not be amiss here to state, that the declaration of *Lafayette* in the motto in question was repeated by him to more than one American. The very last interview which I had with *Lafayette* on the morning of my departure from Paris, full of his usual concern for America, he made use of the same warning; and in a letter which I received from him but a few days after at Havre, he alludes to the whole subject, with the hope expressed that I would make known the real state of things in Europe to my countrymen; at the same time charging it upon me as a sacred duty as an American, to acquaint them with the fears which were entertained by the friends of republican liberty, in regard to our country. If I have laboured with any success to arouse the attention of my countrymen to the dangers foreseen by *Lafayette*, I owe it in a great degree to having acted in conformity to his often repeated injunctions."

The "Confessions" contained in this work are doubtless genuine and true. Indeed, they are of such a character as might be expected from one who had been a zealous devotee of the Popish system, but has been brought to see its monstrosity and vileness. The extract below forms the concluding part of that portion of the work entitled, "Warnings to the American People," and let our readers peruse it with attention.

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Americans of every age, of every rank, magistrates and citizens, rich and poor, clergy and laity, by all that is dearest to you, let a single feeling animate you; unite your ranks as in the day of a battle, and if your foe attempts to introduce himself here, to creep in among you, let him meet every where an impenetrable wall; if he proposes to you to exchange the simple and pure faith of your fathers for his fanaticisms and superstitions, your liberty for his thraldom, answer as you would answer if any tyrant should propose to you to surrender your national flag and betray your country.

Such is the duty of every American, however you may be divided. Some ambitious men, I am informed, are to be found among you, hungry for power, who do not blush to make use of Catholics to compass their ends at the elections. Do those men belong to that American people whose fidelity, union, and devotion, sixty years ago, astonished Europe and commanded the admiration of the world? In the days of your immortal struggle you had but one Arnold to betray the noble cause, and his name is dishonoured for ever; and now, Americans, forgetful of their origin, of their duty and country, forgetful of the patriotism of their fathers, of the blood which flows in their veins, buy and beg the very voices of their enemies, of Roman Catholic priests. This only fact is an awful symptom, and proves but too truly that my fears are well-founded.

But perhaps those misguided, ambitious men do not know the enemy with whom they would join themselves. Let them open their eyes then, and learn what true Catholics, and especially what priests, have lately done in the elections of France. The history of past events is a lesson

for the present day. When Louis XVIII. in 1819 granted his charter, which gave some rights to the French, all the true Catholics, and the clergy above all, chafed by this recognition of the people's rights, left no means untried to violate and distort it, till they destroyed it by the ordinances of July, 1830. During this long struggle of fifteen years, between Absolutism and Liberalism, my fellow priests used all their power to revive their party, especially on the great day of elections. Then our bishops, (creatures of the king,) sent us their circulars, in order to warm our zeal and ardour.

And we, the faithful slaves of our spiritual Superiors, used all our influence—made public prayers for good elections; we preached in the pulpit to our parishioners, in the catechism to the boys, in the confessional to every body, that *Liberalism* (or the party of Liberty) was a guilty heresy; it was a mortal sin to give one's voice for this party, and we tried by every means to dishonour and tarnish its adherents.\* *The throne and the altar* was the watch-word, was the enjoined text of all our discourses. We required in confession rigorously, from the electors, the name and opinion of their candidates, obliged them to vote according to our direction, under pain of refusal or absolution.† If electors themselves did not come to the confession, we had their wives and daughters; and we recommended to them that they should employ all their influence to make their fathers and husbands of our party.

The government, which relied upon our zeal, which knew that its interests were ours, instituted many societies of itinerant missionaries. They went from city to city, from village to village, to revive the ashes of Catholicism and preach servitude. They formed brotherhoods and associations of both sexes, in which they enlisted the most devoted knights of their religion and royalism, the most ardent foes of liberty. And (striking circumstance, the best proof of the truth of my observations.) all the deputies named by the country electors were enemies of liberty and of the press, because those country electors were under the influence of curates; while in the cities the electors, more free and learned, chose deputies who were friends of freedom.

But when our party‡ saw that all its exertions were vain and useless, it introduced into the court of Charles X., about 1826, a secret ecclesiastic council, composed of the cardinals Da la Fare and De Latil, archbishops of Rouen and Rheims, the archbishops of Paris, M. De Guelen, and some pious laymen, worthy of their holy society. This council, called the *Camarilla*, directed all the acts of government, forced the public functionaries to go to confession, required from all the candidates to public situations an attestation of Catholic and Royalist principles delivered by the curate, pressed the unhappy Charles X. to name his stupid ministry of the 8th of August 1829; and at length, to issue the fatal ordinances of July 1830. Thus has the Popish clergy lengthened the struggle of liberty, and compromised the well-being of thirty-three millions

\* A singular proof of the natural hatred of the clergy for liberty, is that Lafayette is represented by them as a very bad man. In order to judge of this hero's character, it was necessary for me to come to America.

† In the year 1833 the author assisted at the administration of the last sacraments to a dying country gentleman. The origin of his fortune was questionable, and he was a member of the Liberal party. His priest enjoined him, in order to legitimate his riches, to make some donations to the church, but as for his vote, the priest compelled him to call in his family, to beg pardon for the scandal of having given in his vote to a Liberal man, and to beseech his eldest son not to follow his example.

‡ As I was only a secondary wheel of this infernal machinery, I know not all its secrets; but these few revelations are true to the letter.

of Frenchmen ; thus it has divided them into two camps of mortal enemies ; thus, at last, has it ingloriously crowned the long story of its cruelty and oppression in my unfortunate country.

Since the accession of Louis Philip, the priests have kindled again the flames of civil war. They have sprinkled again with holy water the guns and pick-axes of the poor and slavish peasants of La Vendee\* and Britagny, to raise them against the popular throne. But this new crime has ended, after some bloody fights, in bringing on La Vendee an army of thirty thousand soldiers, who, at the present time, crush this province, the tool of its priests ; and the clergy, seeing that Philip becomes from day to day as despotic as his predecessors, rallies itself around him, and unites once more the *throne and the altar*. Such as these are the men with whom you ally yourselves, Americans ; whose suffrages you beg, whose assistance you ask, in your elections ; these are the men with whom you would divide the future destinies of your country. I wish you would but look at the history of Popery, and examine and see if ever a Catholic country has been happy.

Americans, be united as the stars upon your flag against these Catholics' designs. Open your eyes and see. Popery overflows, invades you, and you are not aware of it ; it strides with the steps of a giant to the conquest of your glorious land, and you do not resist it ; yea, you stretch out your hand to it. It is awake, but you asleep ; it is zealous, busy, and you remain in rest and indolence ; like the spider which extends its web, it lays its snares in secret, and you will not perceive it. The result of such a blindness cannot be uncertain. When I see your tranquility and your security, I can easily conceive their hopes, designs, and triumphs. You will never understand the great importance which the Pope sets upon the *conquest of America*. He knows that Europe escapes from his power, and he wishes to indemnify himself with the new world. How many times have I heard, and have myself said, that "the light of Catholicism would ere long be out in the ancient continent, *but would be renewed in America!*" Like the sun, which seems to descend below the horizon to lighten another hemisphere.

The Pope is now making a desperate exertion with men and money to accomplish this purpose. That diabolical institution for the propagation of the faith,† (a member of which I was, and which I have increased with my savings) puts immense sums of money at the disposal of the Pope. As in the time of Luther, the Catholics exchanged their weekly offering for some years of indulgence, as formerly Leo X. sold indulgences to build St. Peters at Rome, now Gregory XVI. sells the same good to *catholocise and subdue America*. Three centuries have rolled away, and obstinate Popery, without being corrected by the hard lessons of experience, perseveres in its abominable course.

Astonishing prodigy ! None in France, among its thirty-three millions of inhabitants, none in this celebrated and proud nineteenth century dares or even wishes to raise his voice against such an immorality. On the

\* Every body knows that La Vandee has been devastated by sword and flames, and unpeopled, in its wars excited by its priests against the republic in 1793-4. They attempted in 1830 to renew the same horror, but Philip has employed the most rigorous and oppressive measures to prevent it.

† This Association is divided into "decuries," or collection of ten members ; "centuries," or collection of one hundred ; and "sections," or collection of one thousand. Each member receives indulgences ; but the officers or chiefs of "decurie," "centurie," &c., have much greater favors. The feast of this Association is the day of St Francis Xavier, the apostle of the Indies, the 6th of February, I believe.

contrary, every good Catholic groans and sighs bitterly for the blindness of the misled millions of America, is earnest in offering his money for their conversion. Men, women, servants, boys, atone for their sins with the money which passes<sup>s</sup> into the hands of the Pope for the propagation of the faith in America. The letters of missionaries\* are printed in each month, and published every where, at the expense of the selling of indulgences. In those letters, as in the old legends of monasteries, daily prodigies, miracles, visible assistance of God, &c., are stated as a proof of their divine mission. But the Protestants, and above all your ministers, are treated with their usual Catholic charity; your independence and press are treated as the true Pandora box of the world. are shown as a capital obstacle to the complete introduction of Catholicism. To warm our zeal in the seminaries, those accounts are faithfully read daily; and in each year, young priests brought up in ignorance, prejudices, superstitions, and hatred of all freedom, set out with large sums (the price of indulgences) to destroy the *plague* of Protestantism, and in-graft Popery in its stead,†

So many exertions, indeed, are crowned with some success. Listen to their oracles: "IN THIRTY YEARS HERESY WILL BE DESTROYED IN THE UNITED STATES," (*Annals of Propag. of Faith.*) Do you understand, Americans? In *thirty years*. The author of this prophecy is a *grand vicar*, who knows well his resources and means of success. Perhaps this may appear incredible and even absurd. But compare the present state of the Roman religion in your country with its state thirty years ago. If some time since any friend of America had told you that you should see on your soil, convents, monasteries, and seminaries, the asylums of seduction and idleness, you would have laughed at this prediction. Would it have been groundless, however? Your land is covered with those institutions of Catholics, who, under the shelter of your laws, taking advantage of American liberty, give themselves up to the cloister life, recruit their army of both sexes; and you cannot penetrate within those retreats, and their number increases every day.‡

Thus Popery invades you in spite of your riches, learning, and civilization; no barriers, no gates, no seas can stop it.

While in Europe mankind begins to breathe from the Papal yoke, while one hopes that all the exertions of the Pope to assume again his former tyranny will be like the arrow darted by the trembling hand of old Priam, while every friend of his fellow-creatures sees with delight that Catholicism is nearly at an end in many countries of Europe; in America, on the contrary, it seems to grow youthful and vigorous, as in the days of its brightest triumphs. Never, perhaps, in any country has it strided on so victoriously. In America it spreads the same net which has in former times entrapped Europe; that net which a bloody struggle and prodigious endeavours have been necessary to cast off.

\*Those letters are carefully reviewed, corrected, and embellished by the directors, and adapted to their purpose, for often they are not fit for printing. I saw one from a Mr. Bur—, which would have shamed a boy of ten years of age: there was not a line without a fault. But in the *Monthly Review* the same letter cuts quite a different figure.

†I was destined myself to be a missionary in North America by my Superiors, who said that my zeal and talents would be useful to the glory of God and the Church. Happily my health prevented me. I sent only some francs for the conversion of souls, which I could not enlighten personally.

‡The following was the state of Popery in the United States in 1835:—1 archbishop: 10 bishops; 300 resident priests, independent of those in the colleges and convents; 300 mass houses, either erected or finishing; 10 colleges; 28 male and female convents; 35 seminaries for youth; 16 orphan asylums, all under the charge of Jesuits or nuns.

What ! Shall your beautiful America, which without passing through the tedious period of childhood or youth, has sprung with one leap to a level with the nations of the old world ; which was born great, rich, and fully formed, as Minerva sprang quite armed from the head of Jupiter ; shall she be destined to undergo the fatal influence of Popery ? Shall the vulture who has gnawed the entrails of Europe for so many centuries, alight on and drain the best blood of America ?

The priests are not yet strong enough to engage with you in a pitched battle, to attack openly your institutions, your liberty, your religion, whose existence is incompatible with their designs. It is not yet strong enough to establish among you an inquisition, although the Pope has trusted the bishop of Charleston with this office, if we believe Mr. Morrisey, a Roman priest. It has not yet obtained laws, privileges, immunities, and exemptions as in Europe, nor made America a large convent ; but have they not multiplied those establishments of dirty monks, vicious and corrupted fellows, greedy and ravenous, unprofitable burthens to the earth, the fruit of which they devour ? You have already 28 cloisters. It is not yet strong enough to preach an impious crusade against *Heretics*, as it does in France\* daily by the mandatory letters of bishops ; to shut your schools where the Bible is taught ; to interdict your Bible societies, as it does in my country ; but it prepares its means ; it creeps, it invades every thing gradually ; and the day in which it will feel itself powerful enough to attack you close, the wrestling will be murderous and terrible. The serpent is not yet strong enough to confront the vigorous claws and beak of the American Eagle ; wait till it become older, yea, feed it, protect it, that it may devour her.

Americans, your carelessness reminds me of that of those people whom the hollow roaring of Vesuvius could not awaken from their lethargy ; they were buried under the ruins of Pompeii and Herculaneum. You seem to wait for the fatal day of explosion. You perhaps charge me with exaggeration. Ah ! when the thundering voice of Demosthenes solicited the attention of the Athenians to the designs and invasions of Philip, the fickle Athenians charged him also with exaggeration, and refused to listen to his advice. The battle of Cheronea and the subjection of Greece were necessary to show them their fatal mistake. When the unfortunate Cassandra foretold to the Trojans the calamities which threatened their city, her councils met but with incredulity : they opened their eyes only when Troy was in a blaze. I give you the same warning, let them not be lost ; let my predictions be not followed by a fatal fulfilment. Your forefathers bequeathed you a glorious liberty, purchased at the expense of their blood ; it is a sacred duty to you to transmit it unspotted to your children. Will you bequeath them the slavery and darkness of Popery ?

#### **ART. VII. *Precious Remedies against Satan's Devices.***

We intend to publish in the Monitor, by piece-meal, a choice work, bearing the above title, written by the Rev. Thomas Brooks, an English

\*See the letters of all protestant ministers in France, who state the intolerance of the French bishops, and especially of a Mr. Durand, capitular grand vicar of Basançon, who says in his circular, that it is the duty of the Catholic to persecute the Protestant. The reading of the Bible is prevented as dangerous, and Bibles seized are burnt by curates.

divine, author of "The Mute Christian," "Apples of Gold," &c. &c. We believe that this is a very rare work, and that few of our readers have ever seen it. Should it, however, prove otherwise—should we become assured that it is already in the hands of any considerable number of our subscribers, we can cease the publication of it at any time. For our part we consider the work as particularly valuable; it is both interesting and edifying, and fully answers its title of "Precious Remedies against Satan's Devices." The style is somewhat obsolete, and the work abounds with quaint expressions, which on the whole are rather pleasing on account of their point, pithiness and originality of thought. We know of no writer who excels the author in the number and aptness of his illustrations drawn both from sacred and profane history. We do not vouch for the accuracy of every sentiment contained in it, but we believe there are few works of the same extent more free of errors. We, therefore recommend it to the attentive perusal of the reader, hoping that he may derive the same pleasure and instruction from it that we have.

*2 Cor. ii. 11. Lest Satan should get an advantage over us: for we are not ignorant of his devices.*

In the fifth verse the apostle shews, that the incestuous person had, by his incest, made sad those precious souls that God would not have made sad: souls that walk sinfully are Hazaels, to the godly, and draw many sighs and tears from them. Jeremiah weeps in secret for Judah's sins; and Paul cannot speak of those *belly-gods* with dry eyes, Phil. iii. 18.—And Lot's righteous soul was *burthened, vexed, and racked*, by the filthy Sodomites, 2 Pet. ii. 7, 8. Every sinful Sodomite was a Hazaël to his eyes, a Hadadrimmon to his heart. Gracious souls used to mourn for other men's sins as well as their own, and for their souls and sins who make a mock of sin, and a jest of damning their own souls. Guilt or grief, is all that gracious men get by communion with such vain persons, Ps. cxix. 136, 158.

In the 6th verse he shews that the punishment that was inflicted upon the incestuous person, was sufficient, and therefore they should not refuse to receive him who had repented, and sorrowed for his former faults and follies. It is not for the honor of Christ, the credit of the gospel, nor the good of souls, for professors to be like those bloody wretches, that burnt some that recanted at the stake, saying, 'That they would send them out of the world while they were in a good mind.'

In the 7, 8, 9, and 10 verses, the apostle stirs up the church to forgive him, to comfort him, and to confirm their love towards him, lest he should be swallowed up with overmuch sorrow; Satan going about to mix the detestable darnel of desperation, with the godly sorrow of a pure penitent heart. It was a sweet saying of Jerome, 'Let a man grieve for his sin, and then joy for his grief;' that sorrow for sin that keeps the soul from looking towards the mercy-seat, and that keeps Christ and the soul asunder, or that renders the soul unfit for the communion of saints, is a sinful sorrow.

In the 11th verse, he lays down another reason to move them to shew pity to the penitent sinner, that was mourning under his sin and misery, i. e. 'Lest Satan should get an advantage of us, for we are not ignorant of his devices.' A little for the opening of the words.

'Lest Satan should get an advantage of us, lest Satan over-reach us. The comparison is taken from the greedy merchant, that seeketh and taketh all opportunities to beguile and deceive others. Satan is that wily merchant, that devoureth not widows' houses, but many souls.'

We are not ignorant of Satan's devices, counsels, plots, machinations, or stratagems ; he is but a titular Christian, that hath not personal experience of Satan's stratagems, his set and composed machinations, his artificially moulded methods, his plots, darts, and depths, whereby he outwitted our first parents, and puts the cheat upon us still, as he sees opportunity.

The main observation that I shall draw from these words, is this :  
 ' That Satan hath his several devices to deceive, entangle, and ruin the souls of men.'

I shall,

1. Introduce the subject.
2. Shew you his several devices. And,
3. The remedies against his devices.
4. How it comes to pass, that he hath so many several devices to deceive, entangle, and ruin the souls of men.
5. I shall lay down some propositions concerning Satan's devices.

For the proof of the subject take these few scriptures, Ephes. vi. 11. ' Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.' The Greek word that is here rendered *wiles*, is a notable emphatical word.

1. It signifies such treacheries as come upon one's back at unawares. It notes the method or way-layings of that old subtle serpent, who, like Dan's adder in the path, biteth the heels of passengers, and thereby transfuseth his venom to the head and heart. The word signifies an ambushment, or stratagem of war, whereby the enemy sets upon a man *at unawares*.
2. It signifies such snares as are set to catch us in our road : a man walks in his road, and thinks not of it ; but suddenly he is taken by thieves, or falls into a pit, &c.
3. It signifies such as are purposely and craftily set for the taking the prey at the greatest advantage that can be; the Greek signifies properly a way-laying, circumvention, or going about, as they do which seek after their prey. Julian by his craft drew more from the faith, than all his persecuting predecessors could do by their cruelty. So Satan doth more hurt in his sheep's skin, than by roaring like a lion.

Take one scripture more for the proof of the subject, and that is in 2 Tim. ii. ult. ' And that they might recover themselves out of the snare of the devil, who are taken captive by him at his will.' The Greek word that is here rendered *recover themselves*, signifies to awake themselves ; the apostle alludeth to one that is asleep, or drunk, who is to be awakened and restored to his senses ; and the Greek word that is here rendered *taken captive*, signifies to be taken alive ; the word is, properly, a warlike word, and signifies to be taken alive as soldiers are taken alive in the wars, or as birds are ensnared and taken alive by the fowler. Satan hath snares for the wise and simple ; for generous and for timorous souls ; for the rich and the poor ; for the aged and for youth, &c. Happy are those who are not taken and held in the snares that he hath laid.

One proof more, and then I will proceed to the opening of the subject, and that is in Rev. ii. 24. ' But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burthen, but to hold fast till I come.' Those poor souls called their opinions the depths of God, when, indeed, they were the depths of Satan. You call your opinions depths, and so they are, but they are such depths as Satan

hath brought out of hell ; they are the whisperings and hissings of that serpent, not the inspirations of God. So much by way of Introduction.

Now I am to shew you his several devices ; and herein I shall first shew you the device he hath to draw the soul to sin : I shall instance in these twelve, which may bespeak our most serious consideration.

### PART I.

**CHAPTER I.** *His first Device to draw the soul to sin, is, To present the bait, and hide the hook ; to present the golden cup, and hide the poison ; to present the sweet and the pleasure, that may flow into the soul by yielding to sin, and hide from the soul the wrath and misery that will certainly follow the committing of sin.\* By this device he took our first parents, · And the serpent said unto the woman, ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Your eyes shall be opened, and you shall be as gods ; here is the bait, the sweet, the pleasure, the profit. Oh ! but he hides the hook, the shame, the wrath, and the loss that would certainly follow.*

There is an opening of the eyes of the mind to contemplation and joy, and there is an opening of the eyes of the body to shame and confusion. He promiseth them the former, but intends the latter, and so cheats them, giving them an apple instead of Paradise : as he deals by thousands in the present day. Satan with ease puts fallacies upon us, by his golden baits, and then leads us, and leaves us in a fool's paradise ; he promises the soul honor, pleasure, profit, &c. but pays it with the greatest contempt, shame, and loss, that can be ; by a golden bait he labored to catch Christ. (Mat. iv. 8, 9.) He shewed him the beauty and glory of the world, which doubtless would have taken many a carnal heart ; but here the devil's fire fell upon wet tinder, and therefore took not ; these tempting objects did not at all win upon his affections, but many have fallen for ever by this vile strumpet the world, who, by laying forth her two fair breasts of profit and pleasure, hath wounded their souls and cast them down into utter perdition :† she hath, by the glittering of her pomp and preferment, slain millions ; as the serpent *Scytale*, which, when she cannot overtake the fleeing passengers, doth, with her beautiful colors, astonish and amaze them, so that they have no power to pass away till she have stung them to death. Adversity hath slain her thousands, but prosperity her tens of thousands. Now the remedies against this device of the devil, are these :

**Remedy 1.** Keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you ; (see Rom. xii. 9.) 'Abhor that which is evil, &c.' when we meet with any thing extremely evil, and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is here rendered *abhor*, is very significant ; it signifies to hate it as hell itself, to hate it with horror.

Anselm used to say. That if he should see the shame of sin on the one hand, and the pains of hell on the other, and must of necessity choose one, he would rather be thrust into hell without sin, than go into heaven with it. It is our wisest and safest course to stand at the greatest distance

\* So to reduce D. Taylor, martyr, they promised him not only his pardon, but a bishopric.

† Many are miserable by loving hurtful things, but they are more miserable by having them. Pray with Bernard, "Grant us, Lord, that we may so partake of temporal felicity, that we may not lose eternal."

from sin; not to go near the house of the harlot, (Prov. v. 8,) but to flee from all appearance of evil. (1 Thess. v. 22.) The best course to prevent falling into the pit, is to keep at the greatest distance;\* he that will be so bold as to dance upon its brink, may find by woful experience, that it is a righteous thing with God, that he should fall into it. Joseph keeps at a distance from sin; David comes near the snare, and is taken in it, and gets broken bones, a wounded conscience, and the frowns of God.

Sin is a plague, yea, the greatest and most infectious plague in the world; and yet, how few are there that so tremble at it, as to keep at a distance from it? (1 Cor. v. 6.) ‘Know ye not that a little leaven leaveneth the whole lump?’ As soon as one sin had seized upon Adam’s heart, all sin entered into his soul and overspread it. How hath Adam’s one sin spread over all mankind; (Rom. v. 12.) ‘Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.’ Ah! how doth the father’s sin infect the child, the husband infect the wife, the master the servant?† The sin that is in one man’s heart, is able to infect the whole world, it is of such a spreading and infectious nature.

The story of the Italian, who first made his enemy deny God and then stabbed him, and so at once murdered both body and soul, declares the perfect malignity of sin; and Oh! that what hath been spoken upon this head, may prevail with you to stand at a distance from sin.

*Rem. 2.* Consider that sin is but a bitter-sweet; that seeming sweet that is in sin will quickly vanish, and lasting shame and sorrow will come in the room thereof: (Job xx. 12, 13, 14.) ‘Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of asps within him.’ Forbidden profits and pleasures are most pleasing to vain men, who count madness mirth, &c. Many long to be meddling with the murdering morsels of sin, which nourish not, but rend and consume the heart and soul that receives them.‡ Many eat that on earth, that they digest in hell; sin’s murdering morsels will deceive them that devour them. After the meal is ended, comes the reckoning: men must not think to dance and dine with the devil, and then to sup with Abraham, Isaac and Jacob, in the kingdom of heaven: to feed upon the poison of asps, and yet that the viper’s tongue should not slay them.

*Rem. 3.* Solemnly consider, that sin will usher in the greatest losses that can be upon our souls; it will usher in the loss of that divine favor that is better than life, and the loss of the ‘joy that is unspeakable and full of glory,’ and the loss of ‘that peace that passeth understanding,’ and the loss of many outward desirable mercies, which otherwise the soul might have enjoyed.

It was a sound and savory reply of an English captain, at the loss of

\* It was a divine saying of a Heathen, “That if there were no God to punish him, no devil to torment him, no hell to burn him, no man to see him, yet would he not sin for the ugliness and filthiness of sin, and the grief of his own conscience.”—Seneca.

† ‘Evil communications corrupt good manners;’ and by evil example, *specially* in superiors, much mischief is done. Superiors cannot be too much upon their watch, in their lives and conduct.—D.

‡ When the golden bait is set forth to catch us, we must say as Demosthenes the orator did of the beautiful Lais, when he was asked an excessive sum of money to behold her, “I will not buy repentance so dear; I am not so ill a merchant as to sell eternals for temporal.”—Plutarch.

Calais, when a proud Frenchman scornfully demanded, "When will you fetch Calais back again?" he replied, "When your sins shall weigh down ours."

*Rem. 4.* Seriously consider, that sin is of a very deceitful and bewitching nature; sin is from the greatest deceiver, it is a child of his own begetting, it is the ground of all the deceit in the world, and, in its own nature, it is exceeding deceitful. "Exhort one another daily, while it is called to-day, least any of you be hardened through the deceitfulness of sin." It will kiss the soul, and pretend fair to it, and yet betray it for ever; it will, with Delilah smile upon us, that it may betray us into the hands of the devil, as she did Sampson into the hands of the Philistines. Sin gives Satan power over us, and advantage to accuse us and lay claim to us, as those that wear his badge; it is of a very bewitching nature, where it is upon the throne it so deceives, that the soul cannot leave it, though it perish eternally by it.\* Sin so bewitches the soul, that it makes it 'call evil good, and good evil; bitter sweet, and sweet bitter; light darkness, and darkness light:' and a soul thus bewitched with sin, will stand it out to the death, at the sword's point with God: let God strike 'and wound, and cut to the very bone, yet the bewitched soul cares not, fears not, but will hold on in a course of wickedness, as you may see in Pharaoh, Balaam, and Judas; tell such a soul, that sin is a viper that will certainly kill when it is not killed; that sin often kills secretly, insensibly, eternally, yet the deceived soul cannot, nor will not cease from sin.

When the physicians told Theotimus, that except he did abstain from drunkenness and uncleanness, &c. he would lose his eyes; his heart was so bewitched to his sins that he answered, "then farewell sweet light;" he had rather lose his eyes than leave his sin: so a man bewitched with sin, had rather lose God, Christ, heaven, and his own soul, than part with his sin.

**CHAPTER II.** *The second Device of Satan to draw the soul to sin, is, By painting sin in virtuous colours.* Satan knows, that if he should present sin in its own nature and dress, the soul would rather flee from it, than yield to it, and therefore he presents it to us, painted and gilded over with the name and shew of virtue, that we may more easily be overcome by it, and take more pleasure in committing it. Pride, he presents to the soul under the name of neatness and cleanliness; covetousness, (which the Apostle condemns for idolatry) to be but good husbandry; drunkenness, good fellowship; rioting, under the notion of liberality; and wantonness is a trick of youth, &c.—The remedies against this device of Satan are these:

*Remedy 1.* First, consider that sin is no less filthy, vile, and abominable, for being coloured and painted with virtuous colours. A poisonous pill is no less poisonous because it is gilded over with gold; nor is a wolf less ravenous because he hath put on a sheep's skin; nor is the devil less a devil, because he appears sometimes like an angel of light. So neither is sin less filthy and abominable, because it is painted over with fair colors.

*Rem. 2.* The more sin is painted forth under the color of virtue, the more dangerous it is to the souls of men; this we see evident in these days, by those very many souls that are turned out of the holy way,

\* Which occasioned Chrysostome to say, when Eudoxia the empress threatened him, "Go tell her, I fear nothing but sin."

into ways of highest vanity and folly, by Satan's neat coloring over sin, and painting forth vice with the color of virtue. This is so notorious, that I need but name it; the most dangerous vermin are too often found under the fairest and sweetest flowers. So are the fairest and sweetest names, upon the greatest and most horrible vices and errors that are in the world.

*Rem. 3.* Look on sin with that eye, which within a few hours we shall see it. Ah souls! when you shall lie upon a dying bed, and stand before a judgment seat, sin shall be unmasked, and its robes will be taken off, and then it shall appear more terrible than hell itself; then that which formerly appeared most sweet, will appear most bitter, and that which appeared most beautiful, will appear most ugly, and that which appeared most delightful, will then appear more dreadful to the soul. Ah! the shame, the pain, the horror, that the sight of sin, when its dress is taken off, will raise in poor souls. Conscience will work at last, though for the present one may feel no fit of accusation. *Laban* shewed himself at parting, and sin will be bitterness in the latter end, when it shall appear to the soul in its own filthy nature. Oh! therefore look upon sin now, as you must look upon it to all eternity, and as God and conscience will present it to you another day.

*Rem. 4.* Seriously consider, that even those very sins that Satan paints, and puts new names and colors upon, cost the best, the noblest, even the life-blood of the Lord Jesus. That Christ should come from the eternal bosom of his Father, to a region of sorrow and death; that God should be 'manifested in the flesh,' the Creator made a creature; that he that was clothed with glory, should be wrapped with rags of flesh; he that 'filled heaven and earth with his glory,' should be 'cradled in a manger'; that the power of God should fly from the weakness of man, the God of Israel go down into Egypt; that the God of the Law should be subject to the Law; the God of circumcision, circumcised; that he who binds the devils in chains, should be tempted; that he whose is the world, and the fulness thereof, should hunger and thirst: that the God of strength should be weary, the judge of all flesh condemned, the God of life put to death: that he who is one with the Father, should cry out of misery, 'My God, my God, why hast thou forsaken me?\*' That he who had 'the keys of hell and death at his girdle,' should lie in the sepulchre of another, having in his life-time, 'no where to lay his head,' nor after death to lay his body: that that head before which the angels cast down their crowns, should 'be crowned with thorns'; and those eyes purer than the sun, put out by the darkness of death; those ears which hear nothing but hallelujahs of saints and angels, to hear the blasphemies of the multitude; that face, that was fairer than the sons of men, to be spit on by those beastly wretched Jews; that mouth and tongue 'that spake as never man spake,' accused for blasphemy; those hands that freely swayed the sceptre of heaven, and those 'feet like unto fine brass,' nailed to the cross for man's sins; each sense annoyed, his feeling or touching with a spear and nails; his smell with stinking savour, being crucified about Golgotha, the place of skulls; his taste with vinegar and gall; his heart-

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\* One of the Rabbins, when he read what bitter torments the Messiah should suffer, when he came into the world, cried out, "Let the Messiah come, but let not me see him." Dionysius being in Egypt, at the time of Christ's suffering, and seeing an eclipse of the sun, and knowing it to be contrary to nature, cried out, "Either the God of nature suffers, or the frame of the world will be dissolved."

ing with reproaches, and the sight of his mother and disciples bemoaning him; his soul comfortless and forsaken, and all this for these very sins which Satan paints, and puts fine colors upon; Oh! how should the consideration of this stir up the soul against it, and induce the soul to fly from it, and to use all holy means, whereby sin may be subdued and destroyed.\*

After Julius Cæsar was murdered, Antonius brought forth his coat all bloody, and cut, and laid it before the people, saying, ‘Look, here you have your emperor’s coat, thus bloody and torn;’ whereupon the people were presently in an uproar, and cried out to slay those murderers; and they took their tables and stools that were in the place, and set them on fire, and run to the houses of them that had slain Cæsar, and burnt them. So when we consider that sin hath slain our Lord Jesus, ah! how should it provoke our hearts to be revenged on sin, that hath murdered the Lord of glory, and hath done that mischief, that all the devils in hell could not have done.

It was good counsel one gave, ‘Never let go out of your mind, the thoughts of a crucified Christ:’ let these be meat and drink unto you; let them be your sweetness and consolation; your honey, and your desire; your reading and your meditation; your life, death, and resurrection.

**CHAPTER III. *The third Device that Satan hath to draw the soul to sin, is, By extenuating of sin.*** As Lot said of Zoar. ‘It is but a little one, and my soul shall live.’ Gen. xix. 20, alas, saith Satan, it is but a very little sin you stick so at: you may commit it without any danger to your soul, you may commit it, and yet your soul shall live.—The remedies against this device of Satan, are these:

**Remedy 1.** First, solemnly consider, that those sins which we are apt to account small, have brought upon men the greatest wrath of God.† The least sin is contrary to the law, the nature, the being, and the glory of God; and therefore is often punished severely by him; and do we not see daily the vengeance of the Almighty falling upon the bodies, names, states, families and souls of men, for those sins that are but little ones in their eyes? Surely if we are not utterly left of God, and blinded by Satan, we cannot but see it. Oh therefore! when Satan says it is but a little one, do thou say, oh! but those sins that thou callest little, are such as will cause God to send destruction upon sinners, as he did upon the Sodomites.

**Rem. 2.** Seriously consider, that giving way to less sins, makes way for the committing of greater. He that to avoid a greater sin, will yield to a less, ten thousand to one, but God in justice will leave that soul to fall into a greater. Sin is of an encroaching nature, it creeps on the soul by degrees, step by step, till it brings the soul to the very height of sin.‡ David gives way to his wandering eye, and this led

\* It is an excellent saying of Bernard, “The more vile Christ made himself for us, the more dear he ought to be to us.”

† Draco the rigid Law-giver, being asked why (when sins were not equal) he appointed death to all? answered, “He knew that sins were not all equal, but he knew the least deserved death.” So, though the sins of men be not all equal, yet the least of them deserves eternal death.

‡ Ps. cxxxvii. 9. “Happy shall he be that taketh and dasheth thy little ones against the stones.” Hugo’s gloss is pious, &c. “Let there be nothing in thee of Babylon; not only the grown men, but the little ones must be dashed against the stones; not only great sins but little sins must be killed, or they will kill the soul for ever.”

him to those foul sins that caused God to break his bones, and to turn his day into night, and to leave his soul in great darkness. Jacob and Peter, and other saints, have found this true by woful experience, that the yielding to a little sin, hath been the ushering in of a greater; the little thief will open the door, and make way for the greater, and the little wedge knocked in, will make way for the greater. Satan will first draw thee to sit with the drunkard, and then to sip with him, and then at last to be drunk with him; he first will draw thee to be unclean in thy thoughts, and then to be so in thy looks, and then to be so in thy words, and at last to be unclean in thy practices: he will first draw thee to look on the golden wedge, and then to like it, and then to handle it, and at last by wicked ways to gain it, though thou runnest the hazard of losing God and thy soul for ever: as you may see in Gehazi, Achan, and Judas, and many in these our days. ‘Sin is never at a stand,’ Ps. i. 1, first *ungodly*, then *sinners*, then *scorners*; here they go on from sin to sin, till they come to the top of sin, viz. ‘to sit in the seat of scorners,’ or as it is in the Septuagint, ‘to affect the honor of the chair of pestilence.’

Austin writing upon John, tells a story of a certain man, that was of an opinion that the devil made the fly, and not God; saith one to him, if the devil made flies, the devil made worms, and not God, for they are living creatures as well as flies: true, said he, the devil made worms, but said the other, if the devil made worms, then he made birds, beasts, and man; he granted all: ‘Thus,’ saith St. Austin, ‘by denying God in the fly, he came to deny God in man, and to deny the whole creation.’\*

By all this we see, that the yielding to less sins, draws the soul to the committing of greater.

Ah! how many in these days are fallen, first to have low thoughts of scripture and ordinances, and then to slight them, and then to make a nose of wax of them, and then to cast them off, and at last, to advance and lift up themselves, and Christ dishonoring, and soul-damning opinions, above scripture and ordinances. Sin gains upon man’s soul by insensible degrees. Eccl. x. 15. ‘The beginning of the words of his mouth is foolishness, and the end of his talking is mischievous madness.’ When a man hath begun to sin, he knows not where, or when, or how he shall make an end; usually the soul goes on from evil to evil, from folly to folly, till it be ripe for eternal misery.

*Rem. 3.* Against this third device that Satan hath to draw the soul to sin, is, solemnly to consider, that it is sad to stand with God for a trifle: ‘Dives would not give a crumb,’ Luke xvi. 21. therefore he should not receive a drop; it is the greatest folly in the world to adventure going to hell for a small matter. ‘I tasted but a little honey,’ said Jonathan, ‘and I must die,’ 1 Sam. xiv. 43. It is a most unkind and unfaithful thing to part with God for a little; little sins carry with them but little temptations to sin, and then a man shews most viciousness and unkindness, when he sins by a little temptation. It is devilish to sin without a temptation, it is little less than devilish to sin on a little occasion;† the less the temptation is to sin, the greater is that sin; Saul’s

\* An Italian having found his enemy at advantage, promised if he would deny his faith he would save his life: he to save his life, denied his faith, which having done, he stabbed him, rejoicing that by this, he had at one time, taken revenge both on body and soul.

† It was a vexation to king Lysimachus, that his staying to drink one small draught of water lost him his kingdom: and so it will eternally vex some souls at last, that for some one little sin (compared with great transgressions) they have lost God, heaven, and their souls for ever.

sin in not staying for Samuel, was not so much in the matter, but it was much in the evil of it, for though Samuel had not come at all, yet Saul should not have offered sacrifice, at this cost him his life and kingdom.

It is the greatest unkindness that can be shewed to a friend, to hazard wounding and grieving of his soul upon a slight occasion : So it is the greatest unkindness that we can shew to God, Christ, and the Spirit, to put God upon complaining, Christ upon bleeding, and the Spirit upon grieving, by yielding to little sins ; therefore, when Satan says it is but a little one, answer, that oftentimes there is the greatest unkindness shewed to God's glorious majesty, in committing the least folly, and therefore thou wilt not displease thy best and greatest friend, by yielding to his least enemy.

*Rem. 4.* Against this device of Satan, seriously consider, that there is great danger, yea, many times most danger in the smallest sins. 'A little leaven leaveneth the whole lump,' 1 Cor. v. 6. If the serpent wind in his head, he will draw in his whole body after. Little sins often steal into the soul, and breed, and work secretly\* and undiscernibly in the soul, till they come to be so strong, as to trample upon and destroy it : there is oftentimes greatest danger to our bodies in the least diseases, because we are apt to make light of them, and to neglect the timely use of means to remove them, till they grow so strong, that they prove mortal to us : so there is often most danger in the least sins, we are apt to take no notice of them, and to neglect those heavenly helps whereby they should be weakened and destroyed, till they are grown to that strength, that we are ready to cry out, the medicine is too weak for the disease ; I would pray, and I would hear, but I am afraid that sin is grown up by degrees to such a head, that I shall never be able to prevail over it ; but as I have begun to fall, so I shall utterly fall before it, and at last perish in it, unless the power and free grace of Christ appear for me gloriously, beyond my present apprehension and expectation. The viper is killed by the little young ones that are nourished and cherished in her belly : so are many men eternally killed and betrayed by the little sins (as they call them) that are nourished in their own bosoms.

A little hole in a ship-sinks it ; a small breach in a sea-bank carries away all before it ; a little stab in the heart kills a man ; and a little sin, without a great deal of mercy, will damn him.†

*Rem. 5.* Against this device of Satan, solemnly consider, that other saints have chosen to suffer the worst of torments, rather than they would commit the least sin ; i. e. such as are so in the world's account ; as you may see in Daniel and his companions, who would rather choose to burn, and be cast to the lions, than bow to the image that Nebuchadnezzar had set up. When this Peccadillo, (in the world's account) and a hot fiery furnace stood in competition, and they must either fall into sin, or be cast into the fiery furnace, such was their tenderness of the honor and glory of God, and their hatred and indignation against sin, that they would rather burn than sin.

\*Cæsar was stabbed with bodkins,—Pope Adrian was choaked with a gnat,—A scorpion is little, yet able to sting a lion to death,—A mouse is but little, yet killeth an elephant, if he get up into his trunk,—The leopard being great, is poisoned with a head of garlick,—The smalest errors prove many times the most dangerous.

†One little miscarriage doth, in the eyes of the world, overshadow all a Christian's graces, as one cloud doth sometimes overshadow the whole body of the sun.

I have read of that noble servant of God, Marcus Arethusius, minister of a church in the time of Constantine, who, in Constantine's time, had been the cause of overthrowing an idol's temple; afterwards, when Julian came to be emperor, he insisted the people of that place should build it up again; they were ready to do it, but he refused; whereupon, those that were his own people, to whom he preached, took him, and stripped him of all his clothes, and abused his naked body, and exposed it to children, to lance it with their pen-knives, and then caused him to be put in a basket, and anointed him with honey, and set him in the sun to be stung with wasps; and all this cruelty they shewed, because he would not do any thing towards building up this idol temple; nay, they came to this, that if he would do but the least towards it, if he would give but a half-penny to it, they would save him; but he refused all, though the giving of a half-penny might have saved his life; and in so doing, he only lived up to that principle that most Christians talk of, and all profess, but which few come up to, viz. 'That we must choose rather to suffer the worst of torments that men and devils can invent and inflict, than to commit the least sin, whereby God should be dishonored, our conscience wounded, religion reproached, and our own souls endangered.'

*Rem. 6.* Seriously consider, that the soul is never able to stand under the guilt and weight of the least sin, when God shall set it home upon it; the least sin will press and sink the stoutest sinner as low as hell, when God shall open his eyes, and make him see the horrid filthiness, and abominable vileness of sin. What so little, base, and vile creatures as lice or gnats? And yet by these poor little creatures, God so plagued stout-hearted Pharaoh, and all Egypt, that fainting under it, they were forced to cry out, 'This is the finger of God,' Ex. viii. 16—19. When little creatures, yea, the least creatures, are armed with power from God, they press and sink down the greatest, proudest, and stoutest tyrants\* that breathe: so when God casts a sword into the hand of a little sin, and arms it against the soul, it will faint and fall under it.†

Mr. Perkins mentions a good, but very poor man, who being ready to starve, stole a lamb, and being about to eat it with his poor children, and (as his manner was before meat) to crave a blessing, durst not do it, but fell into great perplexity of conscience, acknowledged his fault to the owner, promising payment if ever he should be able.

*Rem. 7.* Solemnly consider, that there is more evil in the least sin, than in the greatest affliction; and this appears as clear as the sun, by the severe dealing of God the Father with his beloved Son, who let all the vials of his fiercest wrath upon him, and that for the least sin, as well as for the greatest.

'The wages of sin is death:' of sin indefinitely, whether great or small.‡ Oh! how should this make us tremble, as much at the least spark of lust, as at hell itself? Considering that God the Father would not spare his bosom Son, no, not for the least sin, but would make him drink the dregs of his wrath.

(To be Continued.)

\*The tyrant Maximinus, who had set forth his proclamation engraven in brass, for the utter abolishing of Christ and his religion, was eaten of lice.

†One drop of an evil conscience swallows up the whole sea of worldly joy.

‡Death is the hire of the least sin; the best wages that the least sin gives his soldiers, is death of all sorts. In a strict sense, there is no little sin, because no little God to sin against.

ART. VIII. *Letter to Aged Christians.*[From the *Watchman of the South.*]

*Dear Brethren*—Can we do any thing to render our death—which cannot be far off—both safe and comfortable; No doubt, by God's assistance, we can do much to accomplish these desirable ends, if we will set about the work in good earnest. I know that there is a feeling of despondency habitually existing in the minds of same aged persons of serious disposition, which leads them to conclude, that if they are not now prepared to die, they never will be. And from all the acquaintance which I have had with professors of religion, I am constrained to think that, as their near approach to the grave does not increase their impressions of the importance of eternal realities, so old age has no tendency to render the evidences of their union with Christ more clear and satisfactory. You may frequently inquire of a dozen such professors in succession, whether they have obtained a comfortable assurance of the goodness of their spiritual condition, and the probability is, that four out of five, if not nine out of ten, will answer in the negative, and will express serious doubts whether they were ever the subjects of regenerating grace. It was not, I believe, always so with those who cordially received the doctrines of grace, and rested their souls upon them. To say nothing about the joyful confidence and assured hope of the apostles and primitive Christians, the members of the first reformed Churches seem to have derived from the pure doctrines of the Bible a high degree of peace and joy. The same was the fact among the pious Puritans of Old and New-England; and the Presbyterians of Scotland, in the best and purest days of the Scottish church. The question has often occurred why does the belief of these doctrines afford less comfort now, than in former times: It is not my purpose, at present, to attempt to account for this fact. I adduce it merely to show, that most professors among us, are not *actually* prepared for death. Even if their state should be one of safety, they cannot view their approaching end with confidence and comfort. And whilst their evidences of genuine piety are so dubious, they of course cannot know that they are in a safe condition. It is, then, of the utmost importance that all professors of the above description, and especially the aged, should be importunately urged “to give diligence to make their calling and election sure.” I am aware that some Christians, who enjoy very comfortable evidences of being the adopted children of God, are not willing to profess that they have arrived at full assurance. They suppose that they who have attained to this high privilege, are in a state of uninterrupted joy, and that no shadow of doubt ever passes over the minds. The truth is, they do possess a solid assurance, although their frames of mind are not always equally comfortable, and although the evidence is not so great that it cannot be increased. I recollect, when very young, to have heard a judicious minister conversing with an eminently pious old lady, who had belonged to the church under the care of the Rev. Samuel Davies, in the county of Hanover. In answer to some inquiry respecting the comfort which she enjoyed in the service of her Divine Master, she said, after expressing lively feelings of faith, penitence and gratitude, “but, my dear friend I have never yet attained to the faith of assurance; all I can say is, that I have the faith of reliance.” “Well,” said the minister, “if you know that you have the faith of reliance, that is assurance.” The degrees of evidence possessed by different Christians, are various, from the feeblest

hope up to strong confidence, and the clearness of the evidence to the same person varies exceedingly ; but in general, there seem to be in our church a sad failing below *par* in respect to this matter. It has, however, often been correctly observed, that we are not to expect *dying grace*, before the dying hour arrives. God gives strength as we need it ; and when the believer is called to severe trials, or to difficult duties, he commonly receives aid proportioned to the urgency of his wants, and is surprised to find himself held up by a power not his own. Thus we have often seen the sincere humble Christian, who, during life, was subject to bondage through fear of death, triumphing in the dying hour. This expectation of special aid ought to be encouraged. It is, indeed, a part of that preparation which we should make ; and if we confidently rely on the great Shepherd to meet us, and comfort us, while walking through the valley and shadow of death, he will not disappoint us.

But, in dealing with professors troubled with doubts, we are too apt to proceed on the assumed principle, that notwithstanding their sad misgivings and fears, they are at bottom sincere Christians, and have the root of the matter in them : while in regard to many, this may be an entire mistake, and we are in danger of cherishing in them a fatal delusion. Here the skill and fidelity of the spiritual watchmen are put to the test ; and while they should not deviate a hair's-breadth from the rule of the Divine word, it is better that the pious Christian should suffer some unnecessary pain, than that the false professor should be bolstered up with delusive hopes. I must say, therefore, that the true reason why many professors have no comfortable evidence of their religion, is because they have none. They have never experienced the new birth ; and being still dead in trespasses and sins, it is no wonder that they cannot find in themselves what does not exist. I abhor a censorious spirit, which, upon slight grounds, judges this and that professor to be graceless ; but all my experience and observation lead me to believe that, in our day as well as in former times, the "foolish virgins" constitute a full moiety of the visible church. What I would urge, therefore, on you, my aged friends, and on myself, is a more serious, impartial, and thorough examination into the foundation of our hope of heaven, than perhaps we have ever yet made. Let us go back to the commencement of our religious course, and see whether, in our present more mature judgement, we can conclude that we were then the subjects of a saving change, I do not ask you whether you had an increase of serious feelings, whether your sympathies were strongly excited and experienced some change from a state of terror and distress to comfort; for all these things may be experienced, and have been experienced by unregenerate persons. Let us carefully inquire whether the habitual tenor of our lives has been such as to satisfy us that a new nature was received. If we have fallen into sin, have we deeply and sincerely repented of it ? Have we wept bitterly for our sin, like Peter, or have we mourned in deep sorrow, like David ! Not such repentance as some experience, who after all their convictions and confessions, return again to the same course of iniquity. But, after all examination of past experience, the main point is, what is the present, habitual state of our hearts ? Do we now love God as his character is exhibited in his word ? Do we hunger and thirst after holiness, or a complete conformity to the law of God ? Would we be willing that law should be relaxed in its demands to afford us some indulgence ? Do we seek our chief happiness in the favor of God, and in communion with him in his

word and ordinances? Is his glory uppermost in our desire, and do we sincerely wish and determine to do all that we can to promote the kingdom of the Redeemer? Do we sincerely love the people of God, of every sect and name, because they bear his image, and are the redeemed children of God! Again: what is the ground on which we expect the pardon of sin and the favor of God? Is it because we are better than many others? Is it because we have had what we esteem great experience? Is it on account of our moral demeanor, or charitable benefactions? Dare we trust in any measure to our own goodness and righteousness? Do we build on any of these, or any similar grounds, then are we on a sandy foundation, and all our towering hopes must fall. But methinks, I hear the humble penitent saying, "all these things I count loss for Christ—I feel that I deserve to die—I never was more convinced of any thing, than that it would have been perfectly just for God to send me to hell. And now all my trust and all my hope, if I know mine own heart, is in the **LORD JESUS CHRIST**, and in his perfect righteousness and intercession; and all my confidence of being able to serve God hereafter, or to persevere for a single day, is in the grace of the **Holy Spirit**." The whole evidence of Christian character may be reduced to two particulars—entire trust in Christ for justification, and a sincere and universal love of holiness, with a dependence on the **Holy Spirit** for its existence, continuance and increase. If, my friend, you have these evidences *now*, you need not perplex yourself with a multitude of scruples. You may dismiss your doubts. God's word will never deceive any who rely upon his guidance. You may not know the day, nor even the year, when spiritual life commenced in your soul; and yet if you now feel its warm pulsations—if you breathe its genuine aspirations—if your heart's treasures are in heaven, and if the cause of God is dearer to you than any other interests—if his people are dearer to you than any other people—if your most constant and supreme desire, is to glorify God your Redeemer, whether by living or dying—then may you welcome death. He is no king of terrors to you. You may say, "Come Lord Jesus, come quickly."

Perhaps some of you are afraid of the pangs of death. You have heard of the convulsive struggle—the dying groans—the difficult breathing—and the ghastly countenance. Well, it must be confessed, the scene is appalling; but it is soon over, forever. I am of opinion, however, that often there is the appearance of dreadful suffering where the patient is unconscious of any very acute pain; and very frequently the departure of the immortal spirit is, at the last, like falling into a gentle sleep. And not unfrequently, while the body is, racked with pain, or what would produce pain in other circumstances, the soul is so supported and comforted by the sweet peace of God poured into it, that the disorders and convulsions of the body are scarcely thought of. And in many instances, God takes his people away by a sudden stroke;—They know nothing about it, until they awake in heaven. O, what a transition! Or, if it be necessary to let in the light of glory gradually. God, who knows our constitution, will order all things well. But I would advise you to meditate much on death. Collect, and have in memory, a number of precious promises for the occasion. Put up many prayers for grace and strength for a dying hour. Beg an interest in the intercessions of your Christian friends. Keep your minds calm, and yield not to perturbing cares. Be found at your post, when the summons comes, with your loins girded and lights burning. Settle beforehand all your worldly affairs.

A. ALEXANDER.

ART. IX. *How to treat the Sick and Dying.*

[From the Watchman of the South.]

We are happy to be able to lay before our readers a letter from "Luke a beloved physician" on the subject of faithfulness to the dying. The professional skill and moral worth of our correspondent have secured to him a large share of the confidence of a very intelligent community.

TO THE REV. WM. S. PLUMER,

*Dear Friend*—I was very much gratified in reading the extract in your paper of the 26th Oct. on the subject of "truth to the dying," from Dr. Whitridge's address to the last graduating class, of the medical College of South Carolina.

Being, as you know, a professor of religion when I commenced the practice of medicine, it was a matter of some importance to me to determine whether religious conversation, and the visits of religious people, with a view to such conversation, had any injurious effect on any of the diseases of the human system. As I esteemed the soul of vastly more importance than the body, and the life of the soul in heaven, of greater value than the addition of a few years to this transient state, I of course, thought it important that the sick and the dying should know their true situation, and consequently have, as God has enabled me in some degree at least, dealt faithfully with my fellow men in this important particular, and it gives me great pleasure to be able, now, after several years practice, and I will say close observation all the time, to say that never, in one single case, have I had any reason to believe that faithful religious conversation has had any evil effect on the disease of the sick, either in exciting and increasing advancing symptoms, or in retarding recovery. On the contrary I can easily recall many cases in which such conversation seemed to have a calming, soothing influence, and in fact, to prove a balm, a medicine in itself more efficacious than medical prescriptions, and always their best auxiliary.

Physicians will find themselves often placed by the bed of the dying and will then feel their utter insufficiency to arrest or even retard the steps of the Destroyer. How often are they compelled to stand as mute spectators of the work of death! Then, in that hour, when the anxious, inquiring, piercing gaze, the labouring chest, the restless limbs and agitated frame all indicate the approach of the last mortal struggle!! Oh, sir! in that hour, when as regards the body the "help of man is vain," in that hour when the world and all its concerns are receding, when through the opening vista some glimpses of awful eternity are seen awful to saint and sinner, how important in that hour, to be able to point the anxious soul to the great physician, to assure him that there is a balm in Gilead, that there is a cure for diseases of the soul, certain, sovereign and efficacious in every case, when the patient *is only willing to be cured*. Does not every man in his senses know that he must die? Is it a matter of small moment, what shall be his situation beyond the grave? Can any rational soul, with eternity in view, be indifferent to this subject? And what shall we say of the morality or feeling of that man who will deceive the dying, who will hold out hopes which he knows to be fallacious, who will cheat the poor mortal out of the last precious moment of life, and who knows, but cheat him out of his soul; and yet this is done every day, and advocated too by men of high pretensions to moral rectitude and feeling. How would you like, Sir, to be upbraided for your unfaithfulness to his soul, by a poor mortal, struggling in

the jaws of death; yet, such a case have I known to occur. May it never fall to your lot as a minister, or mine as a physician, to encounter such upbraiding.

When a man is very sick, is it not natural, is it not certain, that he will think of death and futurity? Let him only believe his case to be doubtful, and in ninety-nine cases in a hundred, the subject of religion, and the conversation and visits of religious persons will be acceptable and pleasing; and I speak this of cases where the individuals are known to have lived an irreligious and thoughtless life. Indeed in many cases I have known such persons reflect on their religious friends, for being so backward in introducing the subject of religion, and urging its necessity. I am far from encouraging a death-bed repentance; but if men will be so mad as to put off repentance to that hour, let us at least clear our skirts of their blood, let us point the dying sinner to "the Lamb of God that taketh away the sin of the world."

The Scriptures mention but one sinner pardoned and saved in the hour of death, the thief on the Cross. There is record made of this one case, that none should despair—and but of one, that none should presume.

Finally, I would say that in several hundred cases in which I have introduced the subject of religion to the impenitent, when sick or dying, I have met only a few cases in which the subject was treated with indifference and only met with three cases in which I was repulsed, and two of these were infidels. If any Christian physician will be encouraged to greater faithfulness in discharge of duty, I shall have gained one of my ends in writing these few remarks. The other end I have gained in adding my testimony to that of Dr. Whittridge that faithful religious discourse with the sick or dying, can in no degree have an injurious effect on their complaints, but in most cases the contrary.

LUKE.

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#### ART. X. *Swiss Mission to Canada.*

We learn from the N. Y. Observer that about two years since a Mr. Roussy, missionary and a Madame Feller, teacher, from Switzerland, commenced laboring among the French Roman Catholics in Lower Canada, with a view of evangelizing them. The following extracts from a letter written by Madame Feller will show how the mission has been affected by the late insurrectionary movements in that Province. The "dear Canadians" of whom the letter speaks, are some twenty or more who have renounced Popery in consequence of the instruction which has been imparted by the Mission. The part of the letter given below is dated from Champlain, in this State.

Nov. 25.—It always happens that the enemy is enraged against us in proportion as God blesses us. Whenever there were new conversions, particularly at the time of baptisms, we have been exposed to all sorts of vexations and wickedness. At first our gardens were plundered, and a band of men full of malice found means to crop the tails and manes of all the horses of such as had left Popery, and so they could not go to any place without being immediately recognized and exposed

to ridicule and insult. All the Canadians who follow Christ, have suffered persecution. One night, after school, we were attending our worship as usual; and all at once, during prayer, three windows were broken open. By the goodness of God, no one was hurt, though we were quite numerous, and several were seated by the windows. A stick of wood had evidently been aimed at me. It seemed unavoidable that it would hit me in the head, and we could not explain how I was preserved; but is not the good Shepherd, who takes care of the sheep, called also our buckler and our defence?

For a long time our Canadians told us their fears of war; that they foresaw the party called patriots, excited by Mr. Papineau and his numerous agents, would threaten to make a revolution, to withdraw from the English government, and declare themselves independent like the Americans. We never paid heed to these words. The poor Canadians seemed to us so little ripe for undertaking a revolution, that we could not but smile. They were generally men without courage, poltroons, so like children, so ignorant, that the majority of the patriots do not know of what they complain. This plan of a republic seems to me a foolish dream. Before the Canadians can govern themselves, they must go to school. But we have seen that if the Canadians are incapable of making war courageously and honorably, they are capable of acting like robbers. Our Grand Ligne is one of the places abounding with evil disposed persons. Corruption has attained to such an alarming degree, that all I could tell you would be below the reality. It has been one of the centres of the revolt. The patriots began by demanding of the militia officers, magistrates, judges &c. that they should resign their commissions which they had received from the King, promising them that Mr. Papineau would place them in office again.

*Nov. 27.*—Their expeditions always take place in the night. They go in bodies of a hundred, two hundred, three hundred and sometimes more, against a single individual. They are all masked, and armed with all sorts of instruments to make a great noise. They begin by uttering infernal cries, imprecations, &c. Those who do not immediately go out, have their houses attacked with stones, and threatened with being burned. (They carry lighted brands with them.) Some houses have been thrown down and every thing broken and pillaged. Almost all the inhabitants of Grand Ligne being patriots, they became so impudent that there were no bounds to their disorders. They acknowledged no power, and every one did what was right in his own eyes. In these circumstances, friends came and warned us that we were in danger, and that we ought to remove for some time, and this as quickly as possible. We could hardly persuade ourselves to seek our own safety and leave our dear Canadians in peril. We prayed to the Lord to show us our way. I was sure that he had placed us there, and I did not wish to stir, except by his permission and at his command; and he did not leave us long in doubt. On Saturday, Oct. 28, a good English friend came on horse-back, to warn us of the danger we ran. On Sunday, we assembled, as usual, three times. Our Canadians were in great distress. They understood that we must go; but they were distressed at the bare thought of remaining without us in the midst of such distress.

Like the preceding night, that of Sunday was terrible. The Band of rebels became stronger and more threatening, and committed great scandals. The days were still tolerable, but every night returned with

new horrors. Monday, brother Roussy went to Champlain, to inquire for lodgings not only for ourselves, but for all the families friendly to the gospel, in case that God should point out the way for us there. Brother Roussy had not been gone an hour, when I heard from every quarter that the patriots had laid a plot to kill him. They spoke of it openly, and showed a real rage against him. I passed a sad day, knowing that it was our duty to go; but to leave my Canadians was to leave my life! I was warned that the patriots intended to come to my house that night, and that they would commit great slaughter. I blessed God that brother Roussy was absent. I passed my evening in reading and in prayer with some of my dear Canadians, strengthening myself in my God, and looking to him for direction; for I knew not what to do. How true it is, that we must look to Jesus if we would not lose courage! I experienced it this night; for when the infernal band arrived before my door, I felt no fear. The brave brother L'Eveque went out of his house to ask them what they wished; and amidst their noise they ordered imperiously that L'Eveque should immediately remove the scandal of this new religion, which he had suffered in his house, and said they would oblige us to quit the country. L'Eveque asked them who had given them the power to act thus. They replied that they took it, and that they would show us soon that they were masters. I was obliged to go out of the house to speak to them from the porch. I was able to do it without agitation, and without being molested. They summoned me then to go, as well as brother Roussy: adding, that if we did not do it quickly, they would return and compel us; that they would not bear us any longer; that we had come to trouble the country by bringing a new religion; that they would tolerate no men but such as professed the good religion and were good patriots like themselves. Then they uttered many oaths and curses, and left me, to go and attack the houses of all the members of our little church. They announced their approach by shouts and stones thrown against the windows, and ordered all who had quit Popery to abandon their new religion, and return to the mass; and said that if they would not do it, they should quit the country with us, or they would be wholly burned up.

Thus the way was plain for us; for we all preferred to abandon every thing, rather than renounce our faith. We accordingly made our preparations to depart, trusting to God to provide an asylum for the poor persecuted church. Br. Roussy returned in the afternoon of Tuesday. A musket was fired at him from a house, but the Lord did not allow him to be hurt. He reported that there was a prospect we could all take refuge in Champlain; and on Wednesday, Nov. 1, we left Canada, to the number of 51 persons; leaving 13 behind, who had not completed their arrangements, but would follow us soon. O my dear H, if you could have seen this train, and their poverty, your heart would have been broken. In one waggon were 10 children and 2 mothers, and these poor children were so badly clothed, that they suffered much from the cold. I could hardly restrain my tears when seeing them; and yet I rejoiced, that while so young they could suffer already for the name of Jesus. Having arrived at Champlain, Br Roussy and myself were received into a Christian family with cordial hospitality, which we have enjoyed for eight days. We find much difficulty in procuring lodgings for our Canadians and ourselves. We are ourselves in the village, and our friends in the vicinity.

In the midst of our affliction; we bless God that we are removed

far from the noise of war. It is easy to see his hand in this whole affair. If these wretches had not driven us away, we and perhaps our families would have tried to remain. We should not probably have ventured to go, and our brethren would have been dragged away forcibly by these nocturnal banditti; and afterwards into battles in open day.

We have learned that the revolutionists held a council, to know what they would do with us. It was proposed to pull down our house and to destroy every thing; but some of them, to whom we had often spoken of the gospel, and who, though they would not receive it for themselves, were yet convinced that it is a good thing, and who esteem and respect us, strenuously contended that they should do us no harm, as we had done nothing but good; and they proposed that we should barely leave the place.\* God permitted this opinion to prevail, and we now enjoy peace.

#### ART. XI. *Miscellany.*

**A CONVERSATION ON CONSCIENCE.**—A few friends accidentally meeting one day, were led in conversation to conclude that *some men had no consciences*. “There is neighbor T.” said one of them, “who has borrowed from me no less than three umbrellas, and he seems to *make no conscience* of bringing them back.” “Ah,” said a student, “I have had several such neighbors, until my library almost consists of odd volumes.” “The case is bad enough,” said a mechanic, “but not so bad as mine, for I have been working for the rich Mr. F., for the last twelve months, and he has *so little conscience*, that he always puts me off, when I ask for payment.” “Well, well,” said a physician, “I have always found that men had *less conscience*, in paying the doctor’s bill, than any thing else.” “Excuse me sir,” says a country clergyman, “if I doubt your conclusion. I labor hard, and live poor, and although I am always descanting on the pleasures of a good conscience, that is, a conscience which accuses us of no neglect of duty, yet I seldom find my parishioners with *conscience enough* to remember the poor parson’s quarter day.” While this conversation was going on, the publisher of a newspaper stept up and remarked, “Gentlemen, none of you have as much cause to complain as I have. I go to the expense of buying presses, types, and paper; I hire workmen who must be paid by the week; I send out a weekly sheet of religious news and yet some of my subscribers have never made it a *matter of conscience* to pay me a cent for the last three years. And when I send them a bill, they threaten to cease their *patronage* if I dun them.” At this, most of those present agreed that it was very true that many had very little conscience in paying for a newspaper. Perhaps they felt guilty themselves.—*Presbyterian.*

**WE DO NOT PRAY ENOUGH.**—Felix Neff once made the following comparison: ‘When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke because it is high. But if the pump has not been used for a long time the water gets low, and when you want it, you must pump a long while, and the water comes only after great efforts. It is so with prayer. If we are

instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.  
—*Ch. Watchman.*

CHARITY.—One says, “I will give to-morrow,” to excuse himself from giving to day. Alas! do you know whether you shall be alive to morrow in this place? Another says, “I am poor; I have need enough of all my means.” Yes, you are poor, you are destitute; but it is of love, of benignity, of faith and of mercy. A third says, “whom do I wrong? I keep only my own.” I ask you, from whom did you receive those riches? and whence did you bring them? Did you not come naked from your mother’s womb; and shall you not return naked to the dust? Whence did this wealth come?—from chance? What is this but Atheism? If you confess that you received it from God, why did it fall to your lot rather than to another’s? God is not unrighteous in the unequal division of property among men. Why are you rich? and why is this man poor? It is that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompense of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are the steward, you are a robber.—*St. Basil.*

#### ART. XII. *Obituary of John Ashton of Cambridge.*

John Ashton, well known for many years, especially in the eastern section of our church, is no more to be numbered with the living. He died at his dwelling on the 8th Dec., 1837, in the 75th year of his age. There are perhaps few of his acquaintances whose continuance in the church is of the same value, or whose removal should excite the same interest. Mr. Ashton was born in Ireland, and emigrated to this country with his father, at an early age: He was first awakened to a sense of his lost condition by nature, when about seventeen years old, by means of a sermon by a travelling preacher, stated ordinances being then very scarce in this part of the country. When the division took place in what was called the old congregation of Cambridge, at the commencement of the Associate Reformed, his father adhered to the new formation, and he, shortly after, joined the Associate church under Mr. Beveridge. In this he gave proof of being moved entirely by the love of truth, as it was much against his temporal interests. He continued for more than fifty years, an eminent and exemplary member of that congregation, and for more than forty of these years a standard member of Session. All who knew him, can attest to his uprightness, as excelled perhaps by none, either in the things of God, or the things of men; but this excellent trait in his character, was the occasion of immense trouble to him, from those with whom he had to do in his official capacity; being himself without guile and deceit, he was grieved to discover it in others, and when the application of discipline increased, instead of curing the evil, it exceedingly aggravated his sorrow. He was a man of a truly public spirit, and tender sensibility: to his latest day he took the most lively interest in the affairs of the whole church; and the troubles by which she has for some years been afflicted, sunk deep into his soul. Indeed the state of matters in Cambridge congregation particularly, wore upon him so, as evidently hastened his departure. He

was one of those who had seen it, in its first glory, and who often wept to see it as it now is,—He is the last of those godly men of that time, whose gray hairs have been brought down with sorrow to the grave. He as well as the others who were removed before him, earnestly longed to see peace restored to the church before their eyes were closed but it was not granted to them. As some others of them had done, he also has left in writing his narrative of these troubles, for a testimony, as he expressly said.

Mr. Ashton was so wearied with vexations, in his endeavors to maintain order, that about two years before his death, he came to the conclusion that he could no longer act as a member of Cambridge Session, nor attend with any comfort there as a hearer; and therefore proposed petitioning *Presbytery* to be set off to another congregation, (knowing that such a favour would not be granted by Session;) but a friend suggested that he might in that way be delayed and baffled from time to time, so that his few remaining days would still be consumed in vexing trials; and recommended to him to continue the punctual payment of his salary where he was connected, and he would probably not be called in question where he attended,—he did so, and continued unmolested to attend in Salem, which was nearest to him, as long as he was able to go any where. He had always a high relish for the company of his brethren in the church, and conversation on what pertained to the interests of religion; and though for these two years he was personally relieved from the heat of trouble, it was often the painful subject of his reflections and conversation. To a friend, some time before his death, he said, “I have peace in my mind in view of eternity, as I believe I have peace with God, and it will be well for them (meaning those who had caused him much grief) if they are able to say so, when they come where I now am.” After he was confined to his house, his desire for religious company and conversation increased, but his enjoyment of it with those who claimed the spiritual oversight of him was very rare; he was not however deserted, he had at an early period of his christian life, attained to assurance of his personal interest in Christ, which continued, though not with equal clearness at all times, through life; and now in his last days, settled down in an uninterrupted serenity. Towards the latter part of last summer he was taken with a kind of fits, that had some resemblance to apoplexy, and was thought to be chiefly occasioned by trouble of mind; he obtained temporary relief by bleeding, but the fits returned with more frequency and severity till the morning of the day above named, when he was taken about 4 o'clock and continued insensible till about 1 o'clock in the afternoon, and then fell asleep—thus carried over the Jordan of death apparently without experiencing either pain or fear. He was very affectionate in his family; disinterested in his friendship, liberal to every good cause, according to his means; steadfast in his christian profession;—neither was his religion wholly of the controversial kind; he had with him a rare savour of vital experimental godliness; he delighted in spiritual exercises; was of great ability and fervour in prayer; and was favored with very observable, gracious answers of prayer; he had a good judgment, an ardent mind, and for candor and honesty he had no superior.

Our only consolation for his loss is that he, who gave and took away such a servant, has still the residue of the spirit to qualify others. Z.



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There are still a few persons who paid money on account of the Monitor at the late meeting of Synod, who have not attended to the request contained on the cover of the July No. As speedy a compliance as possible with that request would greatly oblige us. We hope our friends and patrons will procure and forward to us as soon as possible, the names of new subscribers for the XIV. Vol. We have a large surplus of copies still on hand.

N. B. - The New-York city subscribers are requested to call hereafter at Mr. John Duncan's, No. 407 Broadway, and receive their Monitors.



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